PART 1

FULL TRANSCRIPTION OF THE

MADKHALI

SERIES

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Fāris al-Ḥammādī: Don't look at the names. I can call myself Mr. Olympia—I'm not going to magically grow muscles. It doesn't work like that. I have to follow; I have to walk the talk, okay. If I don't follow the Salafi Manhaj, the Salafī methodology, I'm not a Salafī, even if I call myself one.

Chapter I: The Madkhalī Conundrum

PGL:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، وَبِهِ نَسْتَعِينُ، وَعَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ. الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَلا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ كَالْمُبْتَدِعَةِ وَالْمُشْرِكِينَ. وَأَشْهَدُ أَنْ لا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، إِلَهَ الأَوَّلِينَ وَالآخِرِينَ، وَقَيُّومَ السَّمَاوَاتِ وَالأَرَضِينَ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَخِيَرَتَهُ مِنْ خَلْقِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، وَأَصْحَابِهِ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، وَسَلِّمْ تَسْلِيمًا كَثِيرًا. أَمَّا بَعْد

In the name of Allah, al-Raḥmān, al-Raḥīm. And He is the One whose aid we seek, and it is He who is truly relied upon. All praise is due to Allah, the Lord of all the universe. And the final outcome will favour only those who have taqwā of Allah. And there is no enmity except towards the oppressors, such as the people of innovation and polytheists. And I bear witness that there is no ilāh worthy of worship except Allah, Him alone with no partners—the ilāh of the first and last creation, the Everlasting Sustainer of the seven heavens and the seven earths and all that which is within them. And I bear witness that Muḥammad is His slave and [final] Messenger, and the best of His creation. O Allah, send Your ṣalāh and an abundance of salām upon Muḥammad, his family, his companions, and those who follow him with sincerity until the Day of Judgement. As for what follows:

In these times of tribulations and fitan, the truthful is belied and the liar is believed. The way of tawḥīd has become extremism, and the way of irjāʾ is portrayed as the way of the Salaf. Desiring the implementation of the Sharīʿah is fitnah, and being silent at the upheaval of the Sharīʿah is ḥikmah (wisdom). Where being soft towards the believers and harsh towards the disbelievers makes you a Khārijī, while harshness towards the believers and softness towards the disbelievers makes you a Salafī.

Ummat al-Ghāliyyah (my beloved ummah), the Muslims have suffered for decades—not because we do not have huge armies, fighter jets, or large amounts of wealth, rather because the ummah has lost its way. The compass of tawḥīd has been cast aside. The fire of tawḥīd that once made nations tremble is now found only in the hearts of giants, subdued in the darkness of prisons, or in the hearts of lions being bombed, or in the hearts of green birds beneath the Throne of Allah—except whom Allah has mercy upon.

And this is to be expected, for every messenger and his followers, since the time of Ibrāhīm (عليه السلام), had enemies. As Allah says:

أَحَسِبَ ٱلنَّاسُ أَن يُتۡرَكُوٓاْ أَن يَقُولُوٓاْ ءَامَنَّا وَهُمۡ لَا يُفۡتَنُونَ[1]

"Do people think that they will be left alone because they say, "We believe," *and will not be tried?"*

[1] Sūrah al-ʿAnkabūt (29:2)

And this path has struggles. On this path, rest assured you will be tested, as Allah says:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الخَوْفِ وَالجُوعِ وَنَقْصٍ مِّنَ الأَمْوَالِ وَالأَنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ[2]

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."

Be patient, my beloved brothers and sisters—be patient. For by Allah, He will never forsake you. As the Messenger said, as narrated in Muslim:

عَجَبًا لأَمْرِ الْمُؤْمِنِ؛ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لأَحَدٍ إِلَّا لِلْمُؤْمِنِ؛ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَه[3]

"Strange are the ways of a believer, for there is good in every affair of his—and this is not the case with anyone except in the case of a believer. For if he has an occasion to feel delight, he thanks (Allah), and there is good for him in it; and if he gets into trouble and shows resignation (and endures it patiently), there is good for him in it."

And be merciful towards one another. As Allah says in describing His Messenger:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ[4]

"Verily, there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves (i.e., whom you know). It grieves him that you should receive any injury or difficulty. He (Muḥammad ﷺ) is anxious over you; for the believers, he is full of pity, kind, and merciful."

And in a part of a longer ḥadīth, narrated in al-Bukhārī, the Prophet said:

هذِهِ رَحْمَةٌ وَضَعَهَا ٱللَّهُ فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ، وَلا يَرْحَمُ ٱللَّهُ مِنْ عِبَادِهِ إِلَّا ٱلرُّحَمَاءَ[5]

"...This is mercy which Allah has embedded in the hearts of whomever He wished from His slaves. And Allah does not bestow His mercy except upon the merciful among His slaves."

And when you see your brother or sister in hardship, extend your hand of kindness and empathy, or make duʿāʾ behind his or her back in the darkness of the night whilst the people are sleeping. Ummat al-Ghāliyyah (my beloved ummah), the deceivers from the East and West have gathered upon the people of tawḥīd, and Allah will never give them victory over them, wherever they may be. In their attempts to stray the people from the millah of Ibrāhīm ﷺ, they utilise tactics that have been used for thousands of years, from the time of the Messenger ﷺ until our time now. From the beginning, all the messengers have ever done is preach tawḥīd and the absolute abandonment of the ṭāghūt. As Allah says:

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[2] Sūrah al-Baqarah (2:155)
[3] Ṣaḥīḥ Muslim (2999)
[4] Sūrah al-Tawbah (9:128)
[5] Ṣaḥīḥ al-Bukhārī (5655)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ[6]

"And verily, We sent among every ummah (community, nation) a Messenger (proclaiming): "Worship Allah (alone), and avoid (or keep away from) ṭāghūt (all false deities, etc., i.e., do not worship ṭāghūt besides Allah)."

And what was the case for every Messenger who did so? What did he experience as a result?

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ[7]

"Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

Yesterday it was سَاحِرٌ أَوْ مَجْنُونٌ, and today it is *extremist*, *Khārijī*, *Takfīrī*.

Abū Khadījah:[8] So we say: where is the kufr that you see? Where is the proof that this is kufr—major kufr—over which there is no dispute amongst Ahl al-Sunnah?

PGL: And these same people accusing the best Muslims on the face of the earth of being Khawārij, Takfīrīs, and extremists are the very same false claimants of Salafiyyah. Historically, they are called Murjiʾah; however, contemporarily, they have been called Madākhilah—following in the footsteps of their kingpin, **Rabīʿ ibn Hādī al-Madkhalī**.

By the favour of Allah, the manhaj of these individuals has been exposed by the statements of their very own scholars. Moreover, the ṭawāghīt which they have been so adamantly defending for decades have made defending them almost an impossible task, even for the vilest of Madkhalīs.

Abū Khadījah:[9] Yes, we say that the Saudi state—the Kingdom of Saudi Arabia—is a dawlah; it is a state that is upon tawḥīd, and it is upon Sunnah. When the adhān is called in the Kingdom of Saudi Arabia, in any city, town, or village, every shop and business has to close at the time of the adhān, up until the prayer is prayed, and then they can return back to their businesses.

Someone said to al-Fawzān—a Q&A that I heard just the other day, about two ago—they said to him: *"O Shaykh, there are people who are saying that the businesses should not be closed for the adhān."* He (the questioner) said that this is now being said. He (al-Fawzān) said: *"O brother, don't listen to the disbelievers."* Look—because he (al-Fawzān) thinks that **only a disbeliever would say that.**

[6] Sūrah al-Naḥl (16:36)
[7] Sūrah al-Ṭūr (51:52)
[8] https://youtu.be/6YAxGtk1gvA?t=304
[9] https://youtu.be/6YAxGtk1gvA?t=350

SAUDI ARABIA

Shops can remain open during prayer times

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A Saudi Rave Sparks Debate Over Kingdom's Cultural Transformation

Music, movies and relaxed dress codes have some Saudis asking whether their country is changing too much, too soon

Ibn ʿUthaymīn:[10] It was with great regret, O brothers, that I have heard—and Allah knows best—that there is present within the Muslim countries that alcohol is drunk openly. Is this true?

Attendee: Yes, this is correct. Its Mutawatir (Many people have experienced this and testified to it)

Ibn ʿUthaymīn: They say that it is sold in the stores and is placed in the refrigerators?

Attendee: Yes, its sold in the streets…

Ibn ʿUthaymīn: I seek refuge in Allah…

Attendee:I saw this with my own eyes, O Shaykh, while I was in the lands of al-Shām; it was being sold everywhere….

Ibn ʿUthaymīn:
Okay. For those who do this, can it be said about them that they are committing *istiḥlāl* (of alcohol), or not?

They are committing *istiḥlāl* (deeming it permissible), no doubt. How do they grant a general license to be sold in the stores? And one would not grant this license (or permit) unless they deem it permissible. If he deemed it impermissible—ḥarām—he would not have done that. And the scholars have stated that whoever deems permissible the consumption of alcohol, then he is a kāfir.

Except if he is a new Muslim and is not raised in the lands of the Muslims, then he is informed and taught. As for the one who is raised in the lands of the Muslims, and he recites (or knows of) the Qurʾān, and knows of the Sunnah, and hears of it from the people, yet comes out and say (or by way of action, such as licensing, permits, etc.) that alcohol is permissible—then this is, without a doubt, kufr.

And it comes as a fulfilment of the saying of the Messenger:

لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ ٱلْحِرَ وَٱلْحَرِيرَ وَٱلْخَمْرَ وَٱلْمَعَازِفَ[11]

"From among my followers there will be some people who will consider sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful…"

[10] https://youtu.be/6YAxGtk1gvA?t=418
[11] Ṣaḥīḥ al-Bukhārī (5590)

Shamsi:[12] Khalas, they're heretics, brother. Anyone who rejects some ḥadīth—who started this? The **Muʿtazilah.** Who started rejecting ḥadīth about certain things about the Dajjāl? The Muʿtazilah heretics. So anyone who rejects the ḥadīth of the Prophet—if he says, *"I don't believe it's authentic,"* that's [different]. But if he says, *"I know it's a ḥadīth, but I don't follow it because it doesn't make sense to me,"* **he is a disbelieving heretic** to reject the ḥadīth of al-Muṣṭafā (the Chosen One).

"We are not Obligated to follow Āḥād Ḥadīth"

MBS:[13] And this āḥād (ḥadīth that doesn't reach the level of tawātur) ḥadīth—**we aren't obligated to follow it** like the obligation of following the mutawātir ḥadīth, except if it coincides with clear textual proof (Qurʾān) and a clear dunyā-related benefit, especially if it is a ṣaḥīḥ āḥād ḥadīth.

"Danger of Applying Āḥād (Singular/Non-Mutawātir) Ḥadīth"

MBS:[14] (If you were to apply the ṣaḥīḥ āḥād narrations unrestrictedly), you may be calling into question (or challenging) Allah's ability that the Qurʾān is appropriate for every time and place.

"Absolute Rejection of the Āḥād (Singular/Khabar) Ḥadīth"

MBS:[15] So the government, from a Sharʿī standpoint, is obligated to implement texts within the Qurʾān and the mutawātir ḥadīth, and it assesses the āḥād ḥadīth—if it is authentic or weak, and other factors (dunyā-related benefit). **and we don't even consider the khabar ḥadīth (āḥād ḥadīth with a singular narrator) at all.**

"Implementing ḥudūd (taken from āḥād ḥadīths) is a distortion of the Sharīʿah."

MBS:[16] And if you were to come and implement a punishment with the premise that it is a Sharʿī punishment, without it being found in the Qurʾān or the mutawātir ḥadīth, **then this is a falsification of the Sharīʿah.**

"Attributing Zandaqah to the Religion & the Saudi System of Governance"

[12] https://youtu.be/6YAxGtk1gvA?t=525
[13] https://youtu.be/6YAxGtk1gvA?t=553
[14] https://youtu.be/6YAxGtk1gvA?t=573
[15] https://youtu.be/6YAxGtk1gvA?t=587
[16] https://youtu.be/6YAxGtk1gvA?t=614

MBS:[17] So this is the correct methodology to applying the Qurʾān and Sunnah, based upon our constitution and system of governance.

"Removing Any Doubt of Ikrāh"

Host: [18]This 10% (of differences), your royal highness—is it simply a differing of opinions, or are there external pressures applied on Riyadh (Saudi Arabia) from the USA?

MBS: Of course, the Kingdom of Saudi Arabia does not accept any external pressures which are aimed at influencing its internal affairs.

Separation of Religion and State

ʿAbd al-Fattāḥ al-Sīsī: [19]Before this, there was no state that would think—I am talking about Egypt—to build places of worship for citizens that are not Muslims. Now that is not the case. The state now intends to build places of worship for every new community, and even repair and build old and new churches for its citizens, because they have the right to worship, just as everyone else worships.

And if we were to have in Egypt other religions, we will build for them their places of worship. If we have Jews, we will build for them. If we were to have other religions, we will do (build for them). Why? Because this is the right of the citizen—to worship how he pleases—and for the record, **(he has the right to) not worship either.**

UAE Ambassador to the United States: [20]**We believe in separation between religion and state.** I believe that; **my government believes that**. I think that is the way to the future.

I have been in government for 20 years, H.R., and I have never sat in a meeting where we had to debate policy and say, *"Well, what does our religion say about what we should do on the energy front?"* Or, *"What does the Qurʾān say on how we should do our infrastructure?"*

That's not how it works. We believe religion is a personal thing. If I want to pray in my house five times a day, fifty times a day, **or zero times a day**, that's my business. **That's not the business of the state.**

Attendee: [21]Assalāmu ʿalaykum, O eminent Shaykh. This questioner asks: what is the ruling of naming a person as a secularist, towards everyone who results from him an extreme ease and indifference (with regards to ḥarām), or one who has westernised ideas—and is secularism disbelief?

al-Fawzān: What?

[17] https://youtu.be/6YAxGtk1gvA?t=634
[18] https://youtu.be/6YAxGtk1gvA?t=647
[19] https://youtu.be/6YAxGtk1gvA?t=661
[20] https://youtu.be/6YAxGtk1gvA?t=726
[21] https://youtu.be/6YAxGtk1gvA?t=766

Questioner: He says, may Allah grant you ease, what is the ruling of naming a person as a "secular" towards everyone—

al-Fawzān: Secularist, huh?

Questioner: Yes. (What is the ruling of naming a person as a secularist?)—towards everyone who results from him an extreme ease and indifference (with regards to ḥarām), or the one who has westernised ideas—and is secularism disbelief?

al-Fawzān: **Yes. Secularism is major disbelief. Secularism is the separation of religion and state.** They say that the religion is in the masjid only, while the general affairs of the people and their governance—then the religion has no part in it.

This is secularism, and it is the separation of religion and state. **The one who believes in this is a disbeliever.** The one who believes that religion has no part in the day-to-day dealings, or governance of the country, or politics—rather it is only constrained to the masjids and the acts of worship—**(and) there is no doubt this is disbelief and heresy.**

PGL: Then you have such idiotic and kufrī statements by some of these leaders that you do not even need to refute them. Simply stating them is enough of a refutation.

Maḥmūd ʿAbbās: [22]No, we are not against the Jews. We are Muslims, and we are not against the Jews. **A Muslim who says, "I'm against the Jew," has committed kufr.**

PGL: What is odd is that Rabīʿ ibn Hādī al-Madkhalī spoke about all the rulers present in the Muslim world. He called them as either being Rāfiḍah, Bāṭiniyyah, or secularists. He said they have no ʿaqīdah or Sharīʿah—and this is takfīr.

Rabeeʿ ibn Hādī al-Madkhalī: [23]They do not adhere to the Sharīʿah of Islam—no ʿaqīdah, nor any (correct) manhaj. As is the reality today, except in these lands (Saudi). May Allah grant you all barakah. **All the rulers of the Muslim world** are either Rāfiḍah, Bāṭiniyyah, or secularists. All of them have no ʿaqīdah, nor any Sharīʿah (being implemented).

PGL: By Madkhalī standards, this would constitute as *khurūj al-lisān*, or khurūj. If he had left it ambiguous—as previous scholars have done—the Madkhalīs would have had some wiggle room. But he left no room for interpretation and taʾwīl. He said *everyone*, except Saudi.

That is mass takfīr of every ruler but the Saudi ruler. And what we mentioned earlier from MBS's blanket rejection of the obligation of following āḥād narrations is enough for any level-headed individual to takfīr the government of Saudi—not to mention his replacement of the Sharīʿah of Allah with man-made laws.

[22] https://youtu.be/6YAxGtk1gvA?t=842
[23] https://youtu.be/6YAxGtk1gvA?t=871

Chapter II: Rabeeʿ al-Madkhalī al-Murji

Shamsi: [24]I defend him, because why? I used to hate Shaykh Rabeeʿ, and most people lie against him. **<u>And I will challenge anyone</u>** right now to show me where he went against ʿaqīdah and manhaj!

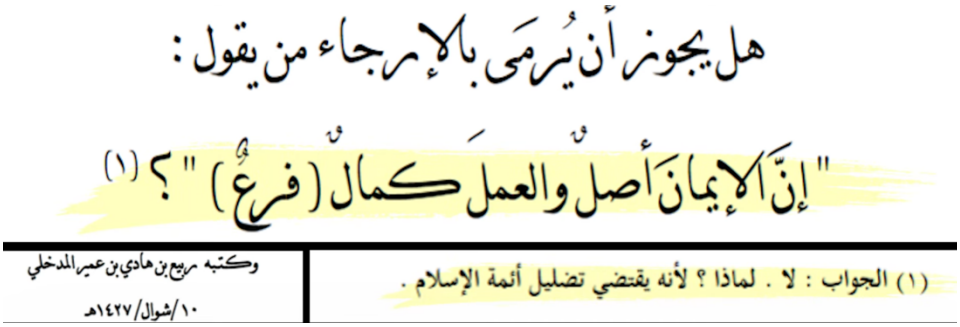
Shamsi: [25]Those out there who are lying against us, slandering us by claiming we are a sect called Madākhilah—firstly, Madākhilah is a tribe in Saudi, okay; it has nothing to do with us. They have their own tribe; I have my own tribe. Secondly, if you say Madākhilah is a cult, is a sect, then I will challenge you to **<u>show me their principles from their books.</u>**

Questioner: [26]O Shaykh, may Allah grant you forgiveness. There are some sayings that have confused us; we do not know if they adhere to the ʿaqīdah of Ahl al-Sunnah.

al-Fawzān: Huh?

Questioner: I said, may Allah grant you good, O Shaykh. I do not know if these sayings adhere to the ʿaqīdah of Ahl al-Sunnah or are against it.

al-Fawzān: Okay…


هل يجوز أن يُرمَى بالإرجاء من يقول:

"إنَّ الإيمانَ أصلٌ والعملَ كمالٌ (فرعٌ)"؟ (١)

(١) الجواب: لا. لماذا؟ لأنه يقتضي تضليل أئمة الإسلام.

وكتبه ربيع بن هادي بن عمير المدخلي

١٠/شوال/١٤٢٧هـ

Questioner: May Allah grant you good, O Shaykh. This person says, **<u>"(Having) īmān is the root, and (performing) actions are of perfecting the branches of faith…"</u>**

al-Fawzān: <u>No, no—this is falsehood. This is against the madhhab of Ahl al-Sunnah. This is the madhhab of the Murjiʾah.</u>

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[24] https://youtu.be/6YAxGtk1gvA?t=931
[25] https://youtu.be/6YAxGtk1gvA?t=941
[26] https://youtu.be/6YAxGtk1gvA?t=963

Questioner: [27]May Allah grant you good. There are two statements—may Allah grant you good—that I will end with.

فقد نقلت في جواب السؤال الذي يهمني وهو "**هل يجوز أن يرمى بالإرجاء من يقول: إن الإيمان أصل والعمل كمال (فرع)**" وهو سؤال أرجف به الخدادية أمداً طويلاً على أهل السنة لرميهم بالإرجاء.

وبعد أمد طويل تصديت للرد عليه بأقوال عدد من أئمة الإسلام، وهم: ابن منده ومحمد بن نصر المروزي وابن تيمية نقلت عنه تسعة نصوص، وابن القيم وابن رجب وعدد من أئمة الدعوة النجدية.

كلهم يصرح بأن الإيمان أصل والعمل فرع، وبعضهم يقول تارة فرع وتارة كمال.

O Shaykh, may Allah grant you forgiveness. They say, **<u>"…I have cited from Ibn Taymiyyah nine excerpts, and Ibn al-Qayyim, Ibn Rajab, and a number of the Imāms of the daʿwah of Najd, and that all of them declare that (having) īmān is the root, and (performing) actions are of perfecting the branches of faith…"</u>**

al-Fawzān: <u>This person is a liar.</u>

Questioner: "…And sometimes they call it a branch, and sometimes they call it a condition of perfecting (īmān)."

And the last statement—may Allah grant you the blissful Paradise—he (Madkhalī) said: **<u>"They falsely claim that the Salaf believed the essence of actions to be a pillar of īmān."</u>**

al-Fawzān: <u>This person is a liar. Who is he?</u>

Questioner: This is, O Shaykh—may Allah grant you good—someone called Rabeeʿ al-Madkhalī.

al-Fawzān: Yeah, these (statements) are lies.

Questioner: [28]May Allah grant you reward. The questioner says: *"What is the ruling on someone who says that actions are a condition of perfecting īmān, and is he described as being from the Murjiʾah?"*

al-Fawzān: <u>Yes, this is irjāʾ.</u> To say that actions are not from (the essence of) īmān, rather they are a condition of perfecting (īmān)—this is incorrect. Actions are a core pillar within īmān. There is no īmān with no actions, just as there are no actions with no īmān. It is not a condition for the perfection of īmān. This is incorrect. This is a big error. Yes…

Questioner: [29]May Allah grant you blessed facility, O Shaykh. The questioner says: *"Do all actions fall under the name of īmān? What is your opinion on the one who says that actions are a condition of perfecting īmān?"*

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[27] https://youtu.be/6YAxGtk1gvA?t=988
[28] https://youtu.be/6YAxGtk1gvA?t=1029
[29] https://youtu.be/6YAxGtk1gvA?t=1065

al-Fawzān: **<u>This is the saying of the Murjiʾah. This is of the sayings of the Murjiʾah</u>**. Actions are the essence of īmān, and it is not only a condition (of perfection). Actions are īmān. Allah called actions as īmān. Yes…

Questioner: [30]May Allah give you good. The questioner says: *"Are actions a condition of validity (of īmān), or a condition of perfection?"*

al-Fawzān: SubḥānAllāh, we have been repeating this from a week ago till now, and a question like this comes up? **<u>We have told you that this is the madhhab of the Murjiʾah.</u>** They say that actions are not from the essence of īmān, and that they are only a condition (of perfection).

And a condition is known to be apart from that which it is being conditioned for. This is from the misguiding misguidance. They wish to promote to us the madhhab of the Murjiʾah. And they sometimes come up with this slogan, and other times with other slogans.

These are claims of falsehood, and they are rejected. Actions are from (the essence of) īmān. Allah called actions īmān, and there is no statement (that is accepted) after that. Yes…

Questioner: [31]It has appeared in our time some who say, *"The one who leaves the essence of actions is still a believer,"* and they call to this belief, and threaten those who do not adhere to it. So what is the correct position with regards to this?

al-Fawzān: We are not in need of this person or his saying. The pious Salaf, and the scholars and Imams, are enough for us, and they have made clear what īmān is: that it is saying, belief, and actions; it increases with good deeds and decreases with sin.

As for someone coming after them and making up (new statements with regards to īmān), then we do not pay him—or his saying—any attention.

قد أجبت عن طرف منه[1]، وأضيف: أليس المشركون أنفسهم قد اقترحوا على رسول الله ﷺ أمورًا يوم صلح الحُديبية للتنازل عنها، فلأجل المصالح والمفاسد التي راعاها استجاب لَهم فيها وهي من أصول الأصول.

لأن من وراء ذلك مصالح عظيمة، منها: النصر العزيز والفتح المبين واقتلاع جذور الشرك والكفر[2]. وهو ﷺ بِهذا الصلح العظيم كان يشرع قواعد الصلح والسلم، وقواعد المعاهدات بين الدولة الإسلامية وبين أعدائها.

Madkhalī(Book): [32]"…I have answered it from one side, and I add: did not the mushrikīn themselves suggest to the Messenger matters, on the Day of Ḥudaybiyyah, to compromise on? So for the sake of weighing the worldly benefits and harms, he accepted and compromised in them, and they were from the greater of core principles (of this Dīn)."

[30] https://youtu.be/6YAxGtk1gvA?t=1096
[31] https://youtu.be/6YAxGtk1gvA?t=1144
[32] https://youtu.be/6YAxGtk1gvA?t=1187

Questioner: [33]O eminent Shaykh, may Allah grant you blessed facility. This questioner from Algeria says: *"We have someone amongst us who alleges the permissibility of being easy-going and compromising with regards to the Sharīʿah obligations—"*

al-Fawzān: We have amongst us?

Questioner: We have someone amongst us who alleges the permissibility of being easy-going and compromising with regards to the Sharīʿah obligations, under the pretense of considering (and weighing) benefits and harms.

And they cite as proof for their claim the menstruating woman leaving the prayer and fasting—even though they are pillars of Islam. They also cite as proof for their claim that the Messenger left off writing *al-Raḥmān al-Raḥīm*, and likewise not writing *Muḥammad, the Messenger of Allah* (at the time of Ḥudaybiyyah), and also the person leaving off wuḍūʾ who does not find water. What is the accuracy of these proofs being used in this manner?

al-Fawzān: The proofs being used in this manner are falsehood and **heresy against the Book of Allah and the Sunnah of the Messenger**. The person espousing these beliefs should make and openly declare his tawbah to Allah from his (heretical) engagement with the laws of Allah—without knowledge or foresight, or by way of his desires. It is not permissible for him to speak like this.

If his sayings were to be taken (and applied), then the entirety of the Dīn would be changed. One could say the overall "communal benefit" necessitates that we do this(i.e., compromise on the Laws of Allah). Do not pray, because the communal benefit necessitates that, so the kuffār do not degrade you and look down upon you. Do not pray zakāh, so it is not said that there are poor and needy people amongst the Muslims.

This matter is not permissible in the slightest. It is obligatory that this person make tawbah to Allah and return to the truth, and it is obligatory to refute him—(the one who says this heresy). Yes…

The Messenger left off the writing only; he did not negate it or compromise in that there is *al-Raḥmān*, or that it is not said *al-Raḥmān al-Raḥīm*. He merely left off writing it. Leaving off writing it does not necessitate leaving the belief in the Names of Allah. Yes…

[33] https://youtu.be/6YAxGtk1gvA?t=1216

Chapter III: Judging by Other Than What Allah Sent Down

PGL: The reason we focus on discussing the matter of الحكم بغير ما أنزل الله (judging by other than what Allah sent down) is because this is the backbone upon which their *irjāʾ* is built. To the brain-dead Murjiʾi, all sinful actions are considered *kufran dūna kufr*, unrestrictedly. You can do no action that is inherently considered kufr. To them, an action of the heart must accompany the action of the limbs, and only then can someone become a kāfir. What is ironic is the many inconsistencies that they themselves expose when discussing this matter. For example:

Abdur-Rahman Hassan: [34]In our religion, we have actions which are kufr in and within themselves. It doesn't need anything to follow it. This is in and within itself. A person takes the Qurʾān, puts it on the floor, and steps on it—he is a kāfir. Even if he says, *"I love the Qurʾān, I was only joking, I didn't mean it"*—kāfir.
Right? We all agree? Kufr akbar (major disbelief).

PGL: He says the action of stepping on the Qurʾān is kufr in and of itself, regardless of whether someone claims to love the Qurʾān or not. What is his justification for this takfīr?!

Abdur-Rahman Hassan: [35]Ah—it's impossible that you can (truly) love the Qurʾān and stand on it.

PGL: Now imagine someone says, *"No, no, no, no. Stepping on the Qurʾān—this is kufran dūna kufr, until he makes istiḥlāl. Ibn ʿAbbās said:* وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ *('And whosoever does not judge by what Allah has revealed, such are the disbelievers')—this is kufran dūna kufr!"* This is the way of the Khawārij, dogs of Hellfire. نعوذ بالله من ذلك (and I seek refuge in Allah from such statements).

Anyone with two brain cells would tell you that the statement of Ibn ʿAbbās does not apply here. Why, then, do these people have a heart attack when you tell them that replacing the Sharīʿah of Allah with man-made laws is kufr akbar (major disbelief)? It does not mean you are constricting the ḥukm of the āyah to just the rulers. It does not mean that you are rejecting the statement of Ibn ʿAbbās. It does not mean that you say there is no such thing as *kufran dūna kufr*. You are simply saying that it does not apply in this circumstance.

<u>As a Muslim, you must believe that the law of Allah is the best, the most just, and the most beneficial in all cases and in all times and eras.</u> Knowing that, can a sane ruler

[34] https://youtu.be/6YAxGtk1gvA?t=1385
[35] https://youtu.be/6YAxGtk1gvA?t=1413

replace the laws of Allah with the laws of the vilest of disbelievers and still claim that they think the Sharīʿah of Allah is best?

By Allah, **it is impossible that someone replace the Sharīʿah of Allah and rule by man-made laws and still truly believe that the Sharīʿah is the best, the most beneficial, the most just, and applies in all times and eras.** Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالا بَعِيداً[36]

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the ṭāghūt (false judges, etc.), while they have been ordered to reject them? But Shayṭān (Satan) wishes to lead them far astray."

So the conditional outcome of simply desiring to seek the judgement of the ṭāghūt—even while openly claiming belief in Allah—is apostasy. Your claim of belief is deemed a false claim and *zaʿm* by Allah. Why? Because you desired to seek the judgement of the ṭāghūt.

What have you then, of the one who replaces the law of Allah with the law of the ṭāghūt to judge the people by, to govern the people by?

Replacing the Sharīʿah of Allah: Ṣāliḥ al-Āsh-Shaykh

Ṣāliḥ al-Āsh-Shaykh:[37] This specific matter—and it is *"seeking judgement (taḥākum) via other than the Sharīʿah of Allah"*—is from the matters in which many mistakes occur (when being discussed), especially amongst the young brothers in these lands and others. And it is from the reasons which causes disunity amongst the Muslims, because the opinions of the people regarding this matter are not one.

As such, it is incumbent upon the student of knowledge to seek that which the proofs (from the Qurʾān and Sunnah) point towards, and then towards that which the scholars have made clear from explaining these proofs, based off of what they understand from the principles of the Sharīʿah and tawḥīd.

And from the ways that many mistakes occur in this matter is that the people have made this matter—making judgements and seeking judgements—singular in the way you view (and understand it). Whereas, in reality, it is of multiple views (or manifestations).

And from its manifestations is when there is a permanent legislation to be implemented (and enforced) which contradicts the laws of Allah. This legislation, **by virtue of it being made a legislation (to govern the people by), is kufr, and the legislator(s) is a kāfir. And his kufr is apparent and clear, because he made himself a ṭāghūt,** and he ordered the people to

[36] Sūrah al-Nisāʾ (4:60)
[37] https://youtu.be/6YAxGtk1gvA?t=1546

worship him by virtue of obeying him (in that which contradicts the Sharīʿah), while he is pleased with it (i.e., the enforcement of the laws).

There is also those who judge by the aforementioned man-made law. This is the second manifestation. So the legislator is one manifestation, and the one who judges by the legislation is another manifestation, and the one who seeks judgement through this legislation is another manifestation, and the fourth manifestation is those from the nations who adopt this legislation. So we have four manifestations (pertaining to this matter).

The legislator, and those who obey him in making ḥalāl ḥarām (and vice versa), thus contradicting the Sharīʿah of Allah, is a kāfir. And the one who obeys him has taken him as a lord besides Allah (i.e., a kāfir as well).

As for the one who judges by this (man-made) legislation, then it must be discussed with detail and precision. If he judges once, twice, or (slightly) more than that, and it is not his habit to do so, and he knows that he is sinful—this is with regards to the Islamic judge who judges in a matter. If he knows he is sinful and judges by other than the Sharīʿah, then his ḥukm is that which is similar to the people of sins (i.e., minor kufr), and he is not to be declared a kāfir until he deems it ḥalāl (or ḥarām, depending on the circumstances).

And that is why you will find some of the people of knowledge say that the one who judges by other than the Sharīʿah cannot be declared a kāfir until he makes istiḥlāl (deeming what is impermissible permissible by way of belief, saying, or action).

And this is correct; **however, this ruling is not to be applied to the one who legislates and implements (or enforces) man-made laws.** So the one who judges (qāḍī), as Ibn ʿAbbās said, *kufran dūna kufr* (minor kufr)—*"...it is not the kufr which they go to..."*—meaning whoever judges in a matter between two by way of his desires, likewise going against the Sharīʿah of Allah, and he knows he is sinful and does not make istiḥlāl, then this is *kufran dūna kufr*.

As for the judge (qāḍī) who does not judge by the Sharīʿah of Allah in the first place (or at all), rather he judges by and enforces upon the people something other than the Sharīʿah, then in this scenario the people of knowledge have stated that he is a kāfir—similar to the kufr of the one who legislates these man-made laws—because Allah says:

يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ

"And they wish to go for judgement (in their disputes) to the ṭāghūt."

So Allah made the one who does not judge by the Sharīʿah at all—Allah called him a ṭāghūt.

And Allah said:

وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

"While they have been ordered to reject them."

And from the people of knowledge are those who have said that even in the aforementioned circumstance, they do not commit major kufr until they make istiḥlāl—because he can judge by other than the Sharīʿah (in its entirety) and still consider himself sinful. So they say he receives the same ruling as the one who is persistent upon a sin without making tawbah from it.

And the first saying regarding this circumstance—**that the one (qāḍī) who does not judge by the Sharīʿah in the first place (or at all), and enforces this upon the people (by way of his judgements), that he is a kāfir—is what is correct according to me. And it is likewise according to my grandfather, Shaykh Muḥammad ibn Ibrāhīm (رحمه الله),** as mentioned in his (famous) risālah titled *"Tashkīl al-Qawānīn"*. Because in reality, **the action of not judging by the Sharīʿah absolutely cannot manifest from a heart which has rejected the ṭāghūt.** On the contrary, this action manifests only from a heart which holds man-made laws and judging by them in high esteem.

Replacing the Sharīʿah of Allah: ʿAbdullāh al-Ghunaym

Questioner: [38] Ibn ʿAbbās says with regards to the saying of Allah:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ

"And whosoever does not rule by what Allah sent down, such are the disbelievers."

لَيْسَ بِالْكُفْرِ الَّذِي يَذْهَبُونَ إِلَيْهِ

(Ibn ʿAbbās says): *"It is not the kufr which they are referring to."*

وَقَدْ قَالَ طَاوُوسٌ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هذِهِ الآيَةِ، فَقَالَ: هُوَ بِهِ كُفْرٌ، وَلَيْسَ كَمَنْ كَفَرَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ. وَقَالَ أَيْضًا: كُفْرٌ لا يَنْقُلُ عَنِ المِلَّةِ

And Ṭāwūs said: Ibn ʿAbbās was asked about this āyah, and he said:
"It is kufr, and it is not like the kufr of the one who disbelieves in Allah, His Angels, His Books, and His Messengers."
And he also said: *"Kufr that does not remove one from the millah (Islam)."*

وَقَالَ سُفْيَانُ بْنُ أَبِي جُرَيْجٍ، عَنْ عَطَاءٍ: كُفْرٌ دُونَ كُفْرٍ، وَظُلْمٌ دُونَ ظُلْمٍ، وَفِسْقٌ دُونَ فِسْقٍ

And Sufyān ibn Abī Jurayj said from ʿAṭāʾ:
"Disbelief that is short of major disbelief, oppression that is short of major oppression, and wickedness that is short of major wickedness."

ʿAbdullāh al-Ghunaym: That which is related from Ibn ʿAbbās is not to be taken as an unrestricted application of the āyah in which Allah says:

[38] https://youtu.be/6YAxGtk1gvA?t=1546

فَأُولَٰئِكَ هُمُ ٱلْكَٰفِرُونَ

"Such are the disbelievers."

It is impossible that Allah says about someone that he is a kāfir, and then we come along and say, *"No, it is not kufr."* Rather, *kufran dūna kufr* applies to specific applications in which the person (qāḍī) judges in them by other than what Allah sent down whilst he affirms belief in his heart, and believes that he is sinful in his judgement, and that he is worthy of punishment. **This is what you apply upon (the statement of), *kufran dūna kufr*** (disbelief short of major disbelief).

As for replacing the legislation (Sharīʿah) of Allah with man-made laws, or preferring man-made laws over the laws of Allah, and then saying with regards to this circumstance, *"kufran dūna kufr"*—then this is not possible. This is impossible.

Because in reality, this is the kufr which Allah says about them:

فَأُولَٰئِكَ هُمُ ٱلْكَٰفِرُونَ

"Such are the disbelievers."

And we previously mentioned the āyah in Sūrah al-Nisāʾ, where Allah mentions those who falsely claim to believe in that which was sent down to Muḥammad and that which was sent down before him. Then Allah mentions their desire (to seek judgement from the ṭāghūt), and how this desire removed them from the fold of īmān.

Then He mentioned their characteristics, until He mentioned:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا[39]

"But no, by your Lord, they can have no faith until they make you (O Muḥammad) a judge in all disputes between them, and find within themselves no resistance against your decisions, and accept them with full submission."

So the apparent conditional outcome of the āyah is apostasy with regards to governing—and that is to fully submit and to be pleased with it. And if any of these characteristics are absent, then the person is not a believer. **So then, what have you of governing the people by man-made laws, and then coming and saying that this is "Kufran dūna kufr." This is impossible for Ibn ʿAbbās to say—or anyone else from the scholars who understood what was sent down by Allah upon His Messenger.**

Rather, (*kufran dūna kufr)* applies to specific matters—such as when a person judges in one matter or two matters, or something close to it, by other than what Allah sent down, and he says that what led him to do this was worldly desire, or to attain or maintain a job which he fears he would otherwise lose, and he says that this is my means by which I eat from, and that which is similar to it. **Then this is when it is said about it: *kufran dūna kufr*—yes.**

PGL: Now, there were some Madkhalīs who had some shame and accepted the reality of their previous delusion, and realised that this masʾalah has varying manifestations. And I ask

[39] Sūrah al-Nisāʾ (4:65)

Allah to guide them further to the truth they finally understand: you cannot just say *kufran dūna kufr* to every matter of الحكم بغير ما أنزل الله(judging by other than what Allah sent down).

They realised that even in the Qurʾān, Allah provides us with an example of these two varying manifestations. Allah says:

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَـٰمِ نَصِيبًا فَقَالُوا هَـٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَـٰذَا لِشُرَكَآئِنَا فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ[40]

"And they assign to Allah a share of the tilth and cattle which He has created, and they say: "This is for Allah according to their pretending, and this is for our (Allah's so-called) partners." But the share of their (Allah's so-called) "partners" reaches not Allah, while the share of Allah reaches their (Allah's so-called) "partners"! ***Evil is the way they judge!"***

And Allah says in the other varying manifestation of judging by other than what Allah sent down:

يَتَوَارَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ[41]

"He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth? ***Certainly, evil is their judgement."***

They understand that both manifestations are الحكم بغير ما أنزل الله(judging by other than what Allah sent down). One is clear shirk, and one is inherently just a major sin—burying your daughter is a major sin—and it can only be taken to major kufr if one says or believes that it is ḥalāl to bury your daughters.

Now imagine if someone saw someone committing clear shirk—which Allah says about, سَاءَ مَا يَحْكُمُونَ("Evil is what they judge")—and some random Madkhalī comes along and says: *"Ah, this is kufr dūna kufr. Ibn ʿAbbās says this is kufr dūna kufr."* You would think this guy is an idiot—right? Again, anybody with two brain cells will understand that *kufr dūna kufr* does not apply to every manifestation of الحكم بغير ما أنزل الله(judging by other than what Allah sent down).

In an attempt to cope with our citations of their own scholars, they claim that we misrepresented the position of the scholars. But I'm not sure much clearer the proofs can be. For instance, al-Fawzān explicitly says that *istibdāl* is major kufr. And to remove any doubt, he qualifies what *istibdāl* is—he qualifies it.

Istibdāl of the Sharīʿah Is Major Kufr: Ṣāliḥ al-Fawzān

[40] Sūrah al-Anʿām (6:136)
[41] Sūrah al-Naḥl (16:59)

Questioner:[42] May Allah give you what is good, O eminent Shaykh. A lot of questions have arisen with regards to implementing man-made laws and drafting them, and the ruling on the one who replaces the Sharīʿah of Allah—is it major or minor kufr?[1]

al-Fawzān: It is not permissible to implement (or enforce) man-made laws or to draft them, **because it is from the ḥukm of the ṭāghūt**, and it is that which falls under *"...aiding one another on sins and transgression..."*. Whether it be drafting it, implementing (or enforcing) it, or printing it—this falls under *"...aiding one another on sins and transgression..."*, **because it is from the ḥukm of the ṭāghūt.**

As for making *tabdīl* of the Sharīʿah, then this is absolutely impermissible. **As for [what you intended to ask]—*istibdāl*—which is replacing the Sharīʿah of Allah with [contradictory] laws and governing by it, then this is major kufr.** Allah says: *"Whoever judges by other than what Allah sent down, then verily they are of the disbelievers."*

This is not called "misplacing" (*tabdīl*); this is called "replacing" *istibdāl*. (Misplacing) *Tabdīl* is to use āyāt in areas which they are not intended [to be used]. This is *tabdīl*; or misplacing the sayings of the Messenger and using them in situations which they were not intended to be used in—similar to how the Jews did with the *tawrah*. Yes…

What Is Istibdāl of the Sharīʿah? Ṣāliḥ al-Fawzān

al-Fawzān:[43] This does not require any clarity (because it is so clear). They say: *"Make clear to us what istibdāl of the Sharīʿah with man-made laws is."* This is clear: **that the Sharīʿah is cast aside and replaced with man-made laws, and governing the people by these ma-made laws, as opposed to the Sharīʿah. This is *istibdāl*.**

PGL: They said, *"No, no, no, no. Yes, Fawzān said istibdāl is kufr, but what he really means"*—it is always "nice" when they say this—*"what he really means is that if he does istibdāl and openly declares the new legislation as being better or equal to the legislation of Allah, only then is it major kufr."*

These people do not understand **that certain actions necessitate certain beliefs, regardless of the claim one is making.**

One can claim that he believes in the oneness of Allah, he believes in tawḥīd, and even recite the shahādah—yet he commits shirk with Allah. Allah says:

أَلا لِلَّهِ ٱلدِّينُ ٱلخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لا يَهْدِى مَنْ هُوَ كَـٰذِبٌ كَفَّارٌ[44]

"Surely, the religion (i.e., worship and obedience) is for Allah only. And those who take awliyā' besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will

[42] https://youtu.be/6YAxGtk1gvA?t=2232
[43] https://youtu.be/6YAxGtk1gvA?t=2317
[44] Sūrat al-Zumar (39:3)

judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar and a disbeliever."

So we say their claim of believing in the oneness of Allah is false. Why? Because the contrary is necessitated by their actions.

Someone can claim they believe in Allah and His Messenger, but take the disbelievers as awliyāʾ. Allah says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ وَٱلنَّصَـٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّـٰلِمِينَ[45]

"O you who believe! Take not the Jews and Christians as awliyāʾ (friends, protectors, helpers, etc.). They are but awliyāʾ to one another. And if any amongst you takes them as awliyāʾ, then he is one of them. Verily, Allah guides not the wrongdoing people."

So we say their claim of believing in Allah and the Messenger is false. Why? Because the contrary is necessitated by their actions.

Someone can claim they love the Sharīʿah of Allah and His Messenger, but then desire to seek the judgement of the ṭāghūt. Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا[46]

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you and that which was sent down before you, and they wish to go for judgement (in their disputes) to the ṭāghūt, while they have been ordered to reject them? But Shayṭān wishes to lead them far astray."

So we say their claim of belief is a false claim. Why? Because the mere desire of seeking the judgement of the ṭāghūt nullifies their claim to belief. Allah calls it a *zaʿm*—a false claim.

Their action of desiring to seek the judgement of the ṭāghūt necessitates that they prefer the Sharīʿah of the ṭāghūt over the Sharīʿah of Allah. And like we said earlier, if desiring to seek the judgement of the ṭāghūt nullifies one's claim to belief, **imagine the one who replaces the Sharīʿah with the laws of the ṭāghūt to govern the people—it is *min bāb awlā* to nullify one's belief.**

So we say and believe, the one who replaces the Sharīʿah of Allah is a *murtadd*. Why? Because **his action of replacing the Sharīʿah of Allah with man-made laws necessitates that he does not view the Sharīʿah of Islam as the best, most just, most beneficial, and applicable for all times and eras**. Believing this now makes someone a Khārijī.

[45] Sūrat al-Māʾidah (5:51)
[46] Sūrat al-Nisāʾ (4:60)

سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ[47]

"Glory be to You, O Allah—this is a great lie."

Not only is this the belief of the Messengers and the Salaf, but it is also the belief of their beloved al-Fawzān and the noble Shaykh Muḥammad ibn Ibrāhīm (رحمه الله).

Questioner:[48] May Allah give you good, O Shaykh. Some people are leaning (inaudible), with respect to your statements in *Kitāb al-Tawḥīd* which you authored, around the matter of *al-Ḥākimiyyah*—judging by other than what Allah sent down—in that you make takfīr of the ruler who does not govern by the Sharīʿah individually. And they take this principle and apply it to the rulers of the peninsula.

al-Fawzān: *(laughs)* It is out of desire—(inaudible)—desire. The words (in my book) are clear. There is no problem in it; it is clear. And there is *tafsīl* surrounding it which is mentioned. And after that, it mentions that the one who removes the Sharīʿah (or a ḥukm within the Sharīʿah) permanently and replaces it with man-made laws—**this is proof that he views the man-made laws as better than the Sharīʿah. And whoever views man-made laws as better than the Sharīʿah, then he is a kāfir, and there is no problem (in believing that).**

This is all mentioned within the book, yet they take parts and leave other parts to fit their understanding, and they leave the remaining commentary. If they had read the commentary from the beginning—(inaudible).

Questioner: And the statements of Shaykh Muḥammad ibn Ibrāhīm are the same as this?

al-Fawzān: Yes, exactly**. The one who removes the Sharīʿah and replaces it with man-made laws—then this is proof that he views man-made laws as better than the Sharīʿah. And whoever views the man-made laws as better than the Sharīʿah, then he is a kāfir.**

[47] Sūrat al-Nūr (24:16)
[48] https://youtu.be/6YAxGtk1gvA?t=2509

Chapter IV: Obsession with the Rulers

PGL: Another staple within the Madkhali creed is their obsession with the rulers, be they false claimants of Islam or open disbelievers. They openly praise the blatantly kāfir rulers, and on top of that, claim that you cannot even speak against the ruler in public. Even the kāfir aṣlī rulers—like those in the UK or the USA—these fake Salafīs claim you should not even speak out against them.

Fārsi al-Ḥammādī:[49] The brother is asking—the doctor is asking—that some people, they criticize not their rulers, other countries' rulers. So you're living in one country and you're criticizing another country's ruler. **Without a doubt, that's not right. Yā akhī, even if he's not Muslim**. If I'm criticizing—I'm a Muslim—and I'm criticizing (the) British president and he sees that the Muslims are criticizing him, what will happen? The Muslims in Britain will get harmed. Ṣaḥīḥ aw lā lā (right or wrong)? Why should I take that burden on me? Leave it. **Don't talk about no Muslim ruler, no non-Muslim ruler.**

Qualifying the Magnitude of Forsaking the Massive Responsibility of Being a Muslim Ruler

PGL: Firstly, before we delve into this topic, we must first qualify the magnitude of forsaking this massive responsibility, of being a Muslim Ruler.

وَعَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ
لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلا وَلا غَادِرَ أَعْظَمُ غَدْرًا مِنْ أَمِيرِ عَامَّةٍ[50]

"On the authority of Ibn Sa'īd, he said: The Messenger of Allah ﷺ said: "On the Day of Judgment there will be a banner for every person guilty of a breach of faith. It will be raised in proportion to the extent of his guilt, and there is no guilt of treachery more serious than the one committed by the ruler of men."

And al-Nawawī commented on this ḥadīth and others similar to it:

وَفِي هذهِ الأَحَادِيث بَيَانُ غِلَظِ تَحْرِيمِ الْغَدْرِ، لا سِيَّمَا مِنْ صَاحِبِ الْوِلايَةِ الْعَامَّةِ، لأَنَّ غَدْرَهُ يَتَعَدَّى ضَرَرُهُ إِلَى خَلْقٍ كَثِيرِينَ
وقِيلَ: لأَنَّهُ غَيْرُ مُضْطَرٍّ إِلَى الْغَدْرِ لِقُدْرَتِهِ عَلَى الْوَفَاءِ، كَمَا جَاءَ فِي الحَدِيثِ الصَّحِيحِ فِي تَعْظِيمِ كَذِبِ المَلِكِ
وَالمَشْهُورُ أَنَّ هذَا الحَدِيثَ وَارِدٌ فِي ذَمِّ الإِمَامِ الْغَادِرِ[51]

[49] https://youtu.be/6YAxGtk1gvA?t=2610
[50] Muslim 1738
[51] Sharḥ Muslim (12/44)

"And in these aḥādīth is a declaration of the extreme impermissibility of betrayal, especially for the person responsible for general authority, because his betrayal results in harm to many people. It is said this is because he is not compelled to betray, due to his ability to fulfill obligations, as mentioned in the authentic ḥadīth concerning the severity of a lying king. What is well known is that this ḥadīth applies to censuring the treacherous ruler."

And in the ḥadīth, that's narrated in Muslim, where ʿĀʾishah (رضي الله عنها) that the Messenger ﷺ said, as part of a longer ḥadīth:

اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ[52]

"O Allah, cause distress to him who has any charge over my people and causes them distress, and be gentle to him who has any charge over my people and is gentle to them"

And in another ḥadīth, on the authority of Abū Hurayrah (رضي الله عنه), the Messenger ﷺ said:

وَيْلٌ لِلأُمَرَاءِ، وَيْلٌ لِلْعُرَفَاءِ، وَيْلٌ لِلأُمَنَاءِ. لَيَتَمَنَّيَنَّ أَقْوَامٌ يَوْمَ الْقِيَامَةِ أَنَّ ذَوَائِبَهُمْ كَانَتْ مُعَلَّقَةً بِالثُّرَيَّا يَتَذَبْذَبُونَ بَيْنَ السَّمَاءِ وَالأَرْضِ وَلَمْ يَكُونُوا عَمِلُوا عَلَى شَيْءٍ[53]

"Woe to the governors, woe to the chiefs, woe to the councilmen! On the day of resurrection people will wish that their forelocks were tied to the Pleiades (group of stars), that they were swinging between heaven and earth, and that they had never exercised any rule"

This should serve as a great warning for anyone involved in an oppressive Muslim government, let alone kāfir governments like we have nowadays in Muslim lands.

It is also narrated by Anas ibn Mālik (رضي الله عنه):

أَنَّ رَسُولَ اللهِ ﷺ قَامَ عَلَى بَابِ الْبَيْتِ وَنَحْنُ فِيهِ، فَقَالَ: الأَئِمَّةُ مِنْ قُرَيْشٍ إِنَّ لِيَ عَلَيْكُمْ حَقًّا، وَإِنَّ لَهُمْ عَلَيْكُمْ حَقًّا مِثْلَ ذلِكَ؛ مَا إِنِ اسْتُرْحِمُوا رَحِمُوا، وَإِنْ عَاهَدُوا وَفُوا، وَإِنْ حَكَمُوا عَدَلُوا؛ فَمَنْ لَمْ يَفْعَلْ ذلِكَ مِنْهُمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالمَلائِكَةِ، وَالنَّاسِ أَجْمَعِينَ[54]

"The Messenger ﷺ rose at the door of the house, while we were in it, and said: "Leadership is for Quraysh, I have rights over you, and the leaders (from Quraysh) likewise have rights over you, as long as they are merciful when their compassion is sought, and they fulfil their oaths, and if they jusge they are just – and whosoever doesn't do that from them, then upon them is the curse of Allah, the Angels, and the People"

It is also narrated that the Messenger ﷺ said:

[52] Muslim (1828)
[53] Aḥmad (10572), Ibn Ḥibbān (4560), al-Ḥākim (7116)
[54] Aḥmad (12307)

أَرْبَعَةٌ يُبْغِضُهُمُ اللهُ تَعَالَى : الْبَيَّاعُ الحَلَّافُ، وَالْفَقِيرُ الْمُخْتَالُ، وَالشَّيْخُ الزَّانِي، وَالإِمَامُ الجَائِرُ[55]

*"Four people are hated by Allah, the swearing merchant, the cocky poor person, the adulterous old man, and **the oppressive ruler.**"*

This goes without saying: for the one who replaces the Sharīʿah of Allah, none of these narrations apply, as the ruler is a kāfir to begin with. So, the condition for listening and obeying is the governance by the Sharīʿah of Allah, as mentioned in the famous ḥadīth in Muslim, where the Prophet ﷺ tells the Ṣaḥābah not to fight oppressive rulers **as long as they what?!**

لا، مَا صَلَّوْا[56]

"...As long as they establish the Prayer"

And in the narration of Ibn Mājah and Ibn Abī Shaybah:

فَاسْمَعُوا لَهُ وَأَطِيعُوا مَا قَادَكُمْ بِكِتَابِ اللهِ[57]

"...Listen and Obey, as long as they (govern) by the Book of Allah"

So the one who leads them with a man-made constitution—there is no listening or obeying. All those narrations advising patience even if he strikes your back and takes your wealth—they do not apply anymore. They do not apply for a kāfir ruler, the one who doesn't govern with the Book of Allah.

Fārsi al-Ḥammādī:[58] And you have to apply the ḥadīth of the Messenger ﷺ—**<u>you cannot apply the ḥadīth of:</u>**

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

"...Whoever observes an evil deed should change it with his hand if he can do so; if he cannot do, (he should change it) then with his tongue; and if he cannot do then (he should change it) with his heart..."

<u>Here the scholars said the الاستطاعة("ability") is about authority—if you are allowed to change it.</u>

PGL: This zindīq, and others like him, are willing to distort the meanings of the aḥādīth of listening and obeying in order to try and make the ignorant believe that nobody is able to speak out against the ruler unless they have authority to do so. Which scholars they are referring to—Allah knows best. Secondly, they have constrained the meaning of this ḥadīth

[55] al-Nasāʾī (2576), al-Bazzār (8453), Ibn Ḥibbān (5558)
[56] Muslim (1854)
[57] Ibn Mājah (2861), Ibn Abī Shaybah (32537)
[58] https://youtu.be/6YAxGtk1gvA?t=2858

to apply only to those who have "authority," or those who are eligible or allowed to change it. This liar, قاتله الله.

What does the ḥadīth start with?! **مَنْ**! "Whoever observes an evil deed." What does **مَنْ** mean?

Daʿwah Man:[59] Okay, let's look at the āyah in Arabic. Allah says **مَنْ**. What is **مَنْ**? **مَنْ** benefits generalization. **مَنْ** is one of the words in the Arabic language that benefits generalization. **مَنْ**, if you translate it, means ***anyone***, okay.

PGL: Also, its narrated in Abū Dāwūd, al-Tirmidhī, and Ibn Mājah and others, that the Messenger of Allah ﷺ was asked:

أَيُّ الجِهَادِ أَفْضَلُ؟
قَالَ: كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ[60]

"Which is the best of jihād?"
"A truthful word spoken to an oppressive ruler."

It is mentioned in Kitāb Sharḥ Ṣaḥīḥ al-Bukhārī by Ibn Baṭṭāl (رحمه الله):

فَإِنْ قَالَ قَائِلٌ
فَإِنَّ الإِنْكَارَ عَلَى الأُمَرَاءِ فِي العَلانِيَةِ مِنَ السُّنَّةِ، لِمَا رَوَى سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ طَارِقِ بْنِ شِهَابٍ أَنَّ رَجُلا سَأَلَ النَّبِيَّ ﷺ
أَيُّ الجِهَادِ أَفْضَلُ؟
قَالَ[61]: كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ

"And if someone says: condemning the rulers in public is from the Sunnah, due to what is narrated from Sufyān, from ʿAlqamah ibn Marthad, from Ṭāriq ibn Shihāb, that a man asked the Messenger of Allah ﷺ: "Which jihād is best?" He ﷺ said: "A truthful word spoken to an oppressive ruler."

al-Ṭabarī (رحمه الله) said:

قَدِ اخْتَلَفَ السَّلَفُ قَبْلَنَا فِي تَأْوِيلِ هذَا الحَدِيثِ

The Salaf before us differed regarding the interpretation of this hadīth.

[59] https://youtu.be/6YAxGtk1gvA?t=2909
[60] Abū Dāwūd (4344), al-Tirmidhī (2174), and Ibn Mājah (4011)
[61] Kitāb Sharḥ Ṣaḥīḥ al-Bukhārī (10/50–51)

فَقَالَ بَعْضُهُمْ

إِنَّمَا عَنَى النَّبِيُّ ﷺ بِقَوْلِهِ

"كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ"

إِذَا أَمِنَ عَلَى نَفْسِهِ القَتْلَ، أَوْ أَنْ يَلْحَقَهُ مِنَ الْبَلاءِ مَا لا قِبَلَ لَهُ بِهِ.

هذَا مَذْهَبُ أُسَامَةَ بْنِ زَيْدٍ

وَرُوِيَ ذلِكَ عَنِ ابْنِ مَسْعُودٍ، وَابْنِ عَبَّاسٍ، وَحُذَيْفَةَ

"Some of them said: the Messenger of Allah ﷺ intended by his statement "a truthful word spoken to an oppressive ruler" when one feels safe from being killed, or from suffering a calamity he cannot bear. This is the madhhab of Usāmah ibn Zayd, and it is narrated from Ibn Masʿūd, Ibn ʿAbbās, and Ḥudhayfah."

وَرُوِيَ عَنْ مُطَرِّفِ بْنِ الشِّخِّيرِ أَنَّهُ قَالَ

وَاللهِ لَوْ لَمْ يَكُنْ لِي دَيْنٌ حَتَّى أَقُومَ إِلَى رَجُلٍ مَعَهُ أَلْفُ سَيْفٍ، فَأُمْضِيَ إِلَيْهِ كَلِمَةً فَيَقْتُلَنِي، إِنَّ دِيْنِي إِذًا لَضَيِّقٌ

"It is narrated from Muṭarrif ibn al-Shikhkhīr that he said:
"By Allah, were it not for my debt, I would stand before a man with a thousand swords and speak a truthful word to him even if he were to kill me—for otherwise my religion would be constricted."

وَقَالَ آخَرُون

الوَاجِبُ عَلَى مَنْ رَأَى مُنْكَرًا مِنْ ذِي سُلْطَانٍ أَنْ يُنْكِرَهُ عَلانِيَةً وَكَيْفَ أَمْكَنَهُ

وَرُوِيَ ذلِكَ عَنْ عُمَرَ بْنِ الخَطَّابِ وَأُبَيِّ بْنِ كَعْبٍ رضي الله عنهما.

*"Others said**: it is obligatory upon whoever sees an evil from the ruler to condemn it publicly in whatever manner he is able**, and this is narrated from ʿUmar ibn al-Khaṭṭāb and Ubayy ibn Kaʿb".*

وَاحْتَجُّوا بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذلِكَ أَضْعَفُ الإِيمَانِ

And they used the saying of the Messenger of Allah ﷺ:

"Whosoever observes an evil deed should change it with his hand if he can do so; if he cannot do so, then with his tongue; if he cannot do so, then with his heart—and that is the weakest degree of faith."

وَبِقَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّم

إِذَا هَابَتْ أُمَّتِي أَنْ تَقُولَ لِلظَّالِمِ: يَا ظَالِمُ، فَقَدْ تُوُدِّعَ مِنْهُمْ

And His ﷺ statement:

"If my Ummah fears (out of faulty veneration) to say to the oppressor, 'O oppressor,' then expect nothing (good) from them."

وَقَالَ آخَرُونَ

مَنْ رَأى مِنْ سُلْطَانِهِ مُنْكَرًا، فَالْوَاجِبُ عَلَيْهِ أَنْ يُنْكِرَهُ بِقَلْبِهِ دُونَ لِسَانِهِ

And others (from the Salaf) said: the one who sees evil from his ruler, then upon him is to condemn it in his heart, without his tongue.

وَاحْتَجُّوا بِحَدِيثِ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ

«يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ بَعْدِي،تَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِئَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ».

قَالُوا: يَا رَسُولَ اللهِ ﷺ، أَفَلا نُقَاتِلُهُمْ؟

قَالَ "لا، مَا صَلَّوْا"

They used as proof the ḥadīth narrated by Umm Salamah (رضي الله عنها), that the Messenger of Allah ﷺ said:"Rulers will be appointed over you, and you will recognize good from them and disapprove of evil. Whoever hates their evil is absolved; whoever condemns it is safe. But whoever is pleased and follows them (is ruined)." They said: "O Messenger of Allah ﷺ, should we fight them?" He ﷺ replied: "No, as long as they establish the prayer."

al-Ṭabarī (رحمه الله) said:

وَالصَّوَابُ أَنَّ الوَاجِبَ عَلَى كُلِّ مَنْ رَأى مُنْكَرًا أَنْ يُنْكِرَهُ، إِذَا لَمْ يَخَفْ عَلَى نَفْسِهِ عُقُوبَةً لا قِبَلَ لَهُ بِهَا

*"**<u>That which is correct</u>** is that it is obligatory upon anyone who sees an evil to condemn it(publicly), if he does not fear for himself a punishment that he is unable to bear."*

And al-Nawawī (رحمه الله) has an entire chapter in his famous Sharḥ Ṣaḥīḥ Muslim titled:

بابُ وُجُوبِ الإِنْكارِ عَلَى الأُمَرَاءِ فِيمَا يُخَالِفُ الشَّرْعَ، وَتَرْكِ قِتَالِهِمْ مَا صَلَّوْا، وَنَحْوِ ذلِكَ[62]

"Chapter: The Obligation of Condemning the Leaders in that which they do which contradicts the Shari'ah, and leaving off fighting them as long as they pray, etc."

The first ḥadīth he then cites under this chapter is the ḥadīth of Umm Salamah (رضي الله عنها), the one we just mentioned. He (al-Nawawī) comments, he says:

هذَا الحَدِيثُ فِيهِ مُعْجِزَةٌ ظَاهِرَةٌ بِالإِخْبَارِ بِالْمُسْتَقْبَلِ، وَوَقَعَ ذلِكَ كَمَا أَخْبَرَ ﷺ

"In this ḥadīth is a clear miracle in informing of the future, and it occurred exactly as the Messenger of Allah ﷺ foretold."

[62] Sharḥ Ṣaḥīḥ Muslim (12/2430)

وَأَمَّا قَوْلُهُ

"فَمَنْ عَرَفَ فَقَدْ بَرِئَ"

وَفِي الرِّوَايَةِ الَّتِي بَعْدَهَا

"فَمَنْ كَرِهَ فَقَدْ بَرِئَ"

"As for His ﷺ saying, "Whoever hates their evil is absolved," and in the other narration, "Whoever recognizes it is absolved"—

فَأَمَّا رِوَايَةُ مَنْ رَوَى

«فَمَنْ كَرِهَ فَقَدْ بَرِئَ» فَظَاهِرَةٌ، وَمَعْنَاهُ

مَنْ كَرِهَ ذلِكَ الْمُنْكَرَ فَقَدْ بَرِئَ مِنْ إِثْمِهِ وَعُقُوبَتِهِ،

وَهذَا حَقّ ؛ مَنْ لا يَسْتَطِيعُ إِنْكَارَهُ بِيَدِهِ وَلا لِسَانِهِ، فَلْيَكْرَهْهُ بِقَلْبِهِ وَلْيَبْرَأْ

"As for the narration "Whoever hates it is absolved," its meaning is apparent: whoever hates the evil is absolved of its sin and punishment. This applies to the one who is unable to condemn it with his hand or tongue—then he must at least hate it in his heart".

وَأَمَّا مَنْ رَوَى

"فَمَنْ عَرَفَ فَقَدْ بَرِئَ"

فَمَعْنَاهُ – وَاللهُ أَعْلَمُ

فَمَنْ عَرَفَ الْمُنْكَرَ، وَلَمْ يَشْتَبِهْ عَلَيْهِ، فَقَدْ صَارَتْ لَهُ طَرِيقٌ إِلَى الْبَرَاءَةِ مِنْ إِثْمِهِ وَعُقُوبَتِهِ،

بِأَنْ يُغَيِّرَهُ بِيَدِهِ، أَوْ بِلِسَانِهِ،

فَإِنْ عَجَزَ فَلْيَكْرَهْهُ بِقَلْبِهِ

*"As for "whoever recognizes it is absolved," its meaning—Allah knows best—is that recognizing the evil (without confusion) provides a path to absolution from sin and punishment**, by changing it with one's hand or tongue**; and if unable, then by hating it in one's heart."*

وَقَوْلُهُ ﷺ

"وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ"

مَعْنَاهُ

وَلَكِنَّ الإِثْمَ وَالْعُقُوبَةَ عَلَى مَنْ رَضِيَ وَتَابَعَ

"And His ﷺ saying, "But whoever is pleased and follows," means that sin and punishment fall upon the one who is pleased with the evil or follows it."

وَفِيهِ دَلِيلٌ عَلَى أَنَّ مَنْ عَجَزَ عَنْ إِزَالَةِ الْمُنْكَرِ لا يَأْثَمُ بِمُجَرَّدِ السُّكُوتِ
بَلْ إِنَّمَا يَأْثَمُ بِالرِّضَا بِهِ، أَوْ بِأَنْ لا يَكْرَهَهُ بِقَلْبِهِ، أَوْ بِالْمُتَابَعَةِ عَلَيْهِ.

"And in it is proof that the one who is unable to remove an evil is not sinful merely for remaining silent; rather, he is sinful if he is pleased with it, or does not hate it in his heart, or follows it."

وَأَمَّا قَوْلُهُ ﷺ
"أَفَلا نُقَاتِلُهُمْ؟"
قَالَ: لا، مَا صَلَّوْا
فَفِيهِ مَعْنَى مَا سَبَقَ
أَنَّهُ لا يَجُوزُ الْخُرُوجُ عَلَى الْخُلَفَاءِ بِمُجَرَّدِ الظُّلْمِ أَوِ الفِسْقِ،
مَا لَمْ يُغَيِّرُوا شَيْئًا مِنْ قَوَاعِدِ الإِسْلامِ

As for His ﷺ saying, "Should we not fight them?" He ﷺ replied: "No, as long as they establish the prayer."
*Then in it is proof of what was previously discussed: that it is not permissible to rebel against the rulers merely due to oppression or open sin, **so long as they do not change anything from the foundations of Islam.***

Also, on the authority of Ibn Masʿūd (رضي الله عنه), it is reported that the Messenger of Allah ﷺ said:

مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ، يَقُولُونَ مَا لا يَفْعَلُونَ، وَيَفْعَلُونَ مَا لا يُؤْمَرُونَ؛ فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ، وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ، وَلَيْسَ وَرَاءَ ذلِكَ مِنَ الإِيمَانِ حَبَّةُ خَرْدَلٍ[63]

"Never had a prophet been sent before me by Allah to his nation except that he had among his people disciples and companions who followed his ways and obeyed his commands. Then there came after them successors who said what they did not practice and practiced what they were not commanded. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer—and beyond that there is no faith, not even to the extent of a mustard seed."

Ibn Rajab (رحمه الله) said in Jāmiʿ al-ʿUlūm wa'l-Ḥikam regarding this ḥadīth:

وَهذَا يَدُلُّ عَلَى جِهَادِ الأُمَرَاءِ بِالْيَدِ، وَقَدْ نَصَّ عَلَى ذلِكَ أَحْمَدُ أَيْضًا فِي رِوَايَةِ صَالِحٍ

[63] Muslim 50

*"**And this is proof of striving against the rulers with the hand**, and Imām Aḥmad also stated this in the narration of Ṣāliḥ."*

فَقَالَ

التَّغْيِيرُ بِالْيَدِ أَنْ يُزِيلَ بِيَدِهِ مَا فَعَلُوهُ مِنَ الْمُنْكَرَاتِ،
مِثْلُ أَنْ يُرِيقَ خُمُورَهُمْ، أَوْ يَكْسِرَ آلاتِ المَلاهِي الَّتِي لَهُمْ، وَنَحْوِ ذلِكَ

He said: "Changing with the hand is to remove with one's hand what they committed of evil—such as spilling their alcohol, or breaking their instruments of idle amusement, and the like."

أَوْ يُبْطِلَ بِيَدِهِ مَا أَمَرُوا بِهِ مِنَ الظُّلْمِ إِنْ كَانَ لَهُ قُدْرَةٌ عَلَى ذلِكَ

"Or to nullify with one's hand what they ordered of oppression, if he has the ability to do so."

وَكُلُّ هذَا جَائِزٌ، وَلَيْسَ هُوَ مِنْ بَابِ قِتَالِهِمْ، وَلا مِنَ الخُرُوجِ عَلَيْهِمُ الَّذِي وَرَدَ النَّهْيُ عَنْهُ،
فَإِنَّ هذَا أَكْثَرُ مَا يُخْشَى مِنْهُ أَنْ يُقْتَلَ الآمِرُ وَحْدَهُ

*"**All of this is permissible, and it is not considered fighting them nor khuruj against them**—which has been forbidden—since the most that is feared is that the one enjoining is killed alone."*

وَأَمَّا الخُرُوجُ عَلَيْهِمْ بِالسَّيْفِ، فَيَخْشَى مِنْهُ الفِتَنُ الَّتِي تُؤَدِّي إِلَى سَفْكِ دِمَاءِ الْمُسْلِمِينَ

"As for rebelling against them with the sword, then it is feared that this will lead to tribulations resulting in the spilling of Muslim blood."

نَعَمْ، إِنْ خَشِيَ فِي الإِقْدَامِ عَلَى الإِنْكَارِ عَلَى الْمُلوكِ أَنْ يُؤْذِيَ أَهْلَهُ أَوْ جِيرَانَهُ، لَمْ يَنْبَغِ لَهُ التَّعَرُّضُ لَهُمْ حِينَئِذٍ؛ لِمَا فِيهِ مِنْ تَعَدِّي الأَذَى إِلَى غَيْرِهِ
كَذلِكَ قَالَ الفُضَيْلُ بْنُ عِيَاضٍ وَغَيْرُهُ

"Yes—if he fears that confronting the rulers will bring harm upon his family or neighbors, then he should not expose himself to them, due to harm extending to others. This was stated by al-Fuḍayl ibn ʿIyāḍ and others."

وَمَعَ هذَا، فَمَتَى خَافَ مِنْهُمْ عَلَى نَفْسِهِ السَّيْفَ، أَوِ السَّوْطَ، أَوِ الحَبْسَ، أَوِ القَيْدَ، أَوِ النَّفْيِ ، أَوْ أَخْذَ المَالِ، أَوْ نَحْوَ ذلِكَ مِنَ الأَذَى، سَقَطَ أَمْرُهُمْ وَنَهْيُهُمْ
وَقَدْ نَصَّ الأَئِمَّةُ عَلَى ذلِكَ، مِنْهُمْ مَالِكٌ وَأَحْمَدُ وَإِسْحَاقُ وَغَيْرُهُمْ

"If he fears execution, whipping, imprisonment, chains, exile, confiscation of wealth, or similar harm, then the obligation of condemning their evil falls. This was stated by Mālik, Aḥmad, Isḥāq, and others."

وَقَالَ أَحْمَدُ:
"لا يَتَعَرَّضُ لِلسُّلْطَانِ، فَإِنَّ سَيْفَهُ مَسْلُولٌ"

Aḥmad said: "One should not expose himself to the ruler, for his sword is unsheathed."

وَقَالَ ابْنُ شُبْرُمَةَ

الأَمْرُ بِالمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ كَالجِهَادِ؛ يَجِبُ عَلَى الوَاحِدِ أَنْ يُصَابِرَ فِيهِ الاثْنَيْنِ، وَيَحْرُمُ عَلَيْهِ الفِرَارُ مِنْهُمَا، وَلا يَجِبُ عَلَيْهِ مُصَابَرَةُ أَكْثَرَ مِنْ ذلِكَ

"Ibn Shubrumah said: "Enjoining good and forbidding evil is like jihād. A single person must endure two, and it is impermissible for him to flee from them, but he is not obligated to endure more than that."

فَإِنْ خَافَ السَّبَّ أَوْ سَمَاعَ الكَلامِ السَّيِّئِ، لَمْ يَسْقُطْ عَنْهُ الإِنْكَارُ بِذلِكَ، نَصَّ عَلَيْهِ الإِمَامُ أَحْمَدُ

"If he fears insults or hearing harmful speech, the obligation of condemning evil does not fall, as stated by Imām Aḥmad."

وَإِنِ احْتَمَلَ الأَذَى وَقَوِيَ عَلَيْهِ فَهُوَ أَفْضَلُ، نَصَّ عَلَيْهِ أَحْمَدُ أَيْضًا

"If he bears harm and remains steadfast, then that is better, as Aḥmad also stated."

وَقِيلَ لَهُ

أَلَيْسَ قَدْ جَاءَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ

"لَيْسَ لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ"

أَيْ: أَنْ يُعَرِّضُهَا لِلْبَلاءِ لِمَا لا طَاقَةَ لَهُ بِهِ؟

قَالَ:"لَيْسَ هذَا مِنْ ذلِكَ"

He was asked: "Has it not been narrated that the Prophet ﷺ said, 'It is not for the believer to humiliate himself,' meaning to expose himself to a trial he cannot bear?"
He replied: "This is not from that."

وَيَدُلُّ عَلَى مَا قَالَهُ مَا خَرَّجَهُ أَبُو دَاوُدَ وَابْنُ مَاجَهْ وَالتِّرْمِذِي مِنْ حَدِيثِ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ

"أَفْضَلُ الجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ"[64]

*"And Proof of this**(condemning the rulers)** is what Abū Dāwūd, Ibn Mājah, and al-Tirmidhī narrated from Abū Saʿīd that the Messenger of Allah ﷺ said: "The best jihād is a truthful word spoken to an oppressive ruler."*

PGL: And there is many more aḥādīth pertaining to this issue and the point of mentioning these aḥādīth, and the associated commentary by the scholars, is to show you that **speaking out against an oppressive ruler is in fact legislated, and even considered of the best jihad**.

[64] Jāmiʿ al-ʿUlūm wa'l-Ḥikam (6/248–249)

What do the donkeys from the Madākhilah want you to believe? That saying "Fear Allah" is khurūj.

Fāris al-Ḥammādī:[65] "The second level (of khuruj) is khuruj by speech and talking—publicly talking and criticising, 'Fear Allah, O ruler, O president, you're doing so and so that's haram, you're doing so and so that's haram' **<u>This, by itself, is considered by Ahl al-Sunnah wa'l-Jamaʿah that this is khuruj — khuruj by way of the lisan (tongue)."</u>**

Fāris al-Ḥammādī:[66] When it comes to not criticising the rulers in public — and as you know — I think that this is impermissible according to the Qurʾān, the Sunnah, and the ijmāʿ of the Ummah.

PGL: Saying "Fear Allah, O ruler" is *khurūj* to them—قاتلهم الله. So when the Messenger of Allah ﷺsaid:

"أَفْضَلُ الجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ"

"The best of jihād is a truthful word spoken to an oppressive ruler"—

What do you call that Fāris? If merely saying "Fear Allah" is *khurūj al-lisān* by consensus according to you, then by your logic what the Messenger of Allah ﷺclassified as the best jihād is *khurūj al-lisān*?!اللهُ المُسْتَعَان

Ibn ʿUmar Performing Khurūj al-Lisān.

حَدَّثَنَا خَالِدُ بْنُ سُمَيْرٍ قَالَ
خَطَبَ الحَجَّاجُ الفَاسِقُ عَلَى المِنْبَرِ فَقَالَ: إِنَّ ابْنَ الزُّبَيْرِ حَرَّفَ كِتَابَ اللَّهِ
فَقَالَ لَهُ ابْنُ عُمَرَ: كَذَبْتَ! كَذَبْتَ! كَذَبْتَ[67]

"We were informed by Khalid ibn Sumayr, who said: al-Hajjaj, the evildoer, was delivering a khutbah on the pulpit, and he said:
"(ʿAbdullah) ibn al-Zubayr has distorted the Book of Allah."
Ibn Umar replied to him and said:
"You lie! You lie! You lie!"

PGL: Saying "Fear Allah, O ruler" is *khuruj al-lisan* according to Faris the zindiq, so stay consistent, Faris — what are you going to call Ibn Umar?! He called him a liar to his face.

[65] https://youtu.be/6YAxGtk1gvA?t=3384
[66] https://youtu.be/6YAxGtk1gvA?t=3403
[67] Tabaqat al-Kubra of Ibn Saʿd 4972

ʿImaratah ibn Ruwaybah (رضي الله عنه) Performing "Khuruj al-Lisan"

رَأَى بَشِيرُ بْنُ مَرْوَانَ عَلَى المِنْبَرِ رَافِعًا يَدَيْهِ،
فَقَالَ: قَبَّحَ اللَّهُ هَاتَيِنِ اليَدَيْنِ
لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا يَزِيدُ عَلَى أَنْ يَقُولَ بِيَدِهِ هَكَذَا،
وَأَشَارَ بِإِصْبَعِهِ المُسَبِّحَةِ[68]

"(ʿImaratah ibn Ruwaybah) saw Bishr ibn Marwan on the minbar (during the Friday khutbah) raising his hands (in duʿa), so he said to him:
*"**May Allah disgrace your two hands**! For I saw the Messenger ﷺ not exceed, while speaking, except to the extent of raising his hand like this."*
And he pointed with his index finger."

PGL: Bishr ibn Marwan was a governor. And the person who openly made duʿa against him was a Sahabi.

Faris al-Hammadi:[69] "The second level (of khuruj) is khuruj by speech and talking—publicly talking and criticising, 'Fear Allah, O ruler, O president, you're doing so and so that's haram, you're doing so and so that's haram' **This, by itself, is considered by Ahl al-Sunnah wa'l-Jamaʿah that this is khuruj — khuruj by way of the lisan (tongue)."**

PGL: He didn't say "Fear Allah, O ruler"; he said, "May Allah disgrace your hands." Which one is worse?

To try and make sense of this to their brain-dead sheep, the Madakhila came up with additional phantom principles to restrict speaking out against the oppressive ruler. You can only speak about the ruler if he is in front of you.

ʿAbd al-ʿAzīz al-Ḥaqqān:[70] So the hadith of the Messenger ﷺ — "The best of jihād is to say a truthful word عند in his presence (only) —not behind his back, not on Facebook, not on social media, not on YouTube, not in masjids, not on the minbar (pulpits) of the khutbah, not in private settings. **All of this, is what the Kharijites do. This is the ʿaqeedah of the Kharijites, not the people of Sunnah and Jamaʿah. The people of Sunnah and Jamaʿah, don't do this.**

The People of Sunnah and Jamaʿah "Doing This"

عَنْ عَبْدِ الرَّحْمنِ بْنِ أُذَيْنَةَ رَحِمَهُ اللَّهُ تَعَالَى قَالَ
حَدَّثَنَا أَشْيَاخُنَا قَالُوا

[68] Muslim 874
[69] https://youtu.be/6YAxGtk1gvA?t=3493
[70] https://youtu.be/6YAxGtk1gvA?t=3522

ثَلاثَةٌ لا حُرْمَةَ لَهُمْ وَلا غِيبَةَ
الوَالِي الظَّالِمُ الجَائِرُ،
وَالْفَاسِقُ الْمُعْلِنُ بِفِسْقِه،
وَصَاحِبُ الْبِدْعَةِ[71]

*"On the authority of ʿAbd al-Rahman ibn Udhaynah, who said: our scholars told us: "Three types of people have no sanctity, nor does the prohibition of backbiting apply to: the **oppressive ruler**, the sinner who is open in his sin, and the person of innovation."*

PGL: So this principle of not speaking badly about the ruler behind his back is with regards to the just ruler. Who? The just ruler. That is why there are multiple narrations and variations of this athar we just mentioned, stating that there is no backbiting (ghibah) on the oppressive ruler. These filthy Madakhila state that speaking out against the ruler — unrestrictedly, regardless of whether they are just or oppressive — makes you a Khariji or someone who performed khuruj al-lisan. And this state-sponsored distortion is done purposefully to maintain the status quo, all under the guise of Salafiyyah.

How convenient it is for governments in Muslim lands to persuade the ignorant masses that they have religious precedent to imprison and even kill those who speak out against them by calling them Khawarij. They need people like Faris to spread this distortion amongst the youth so it is ingrained in them from a young age.

Speak out against the ruler? Khariji. Make takfir of a ruler who replaces the Shariʿah of Allah with man-made laws? Takfiri Khariji.

With the help of their handy dandy palace scholars, they mischaracterise innocent people as having the ʿaqīdah of the Khawārij.

And as a result, when these people are slaughtered, when these people are imprisoned, when these people are bombed, when these people are tortured, what is their response?

"Akhi, these are the dogs of Hellfire — the Khawārij. The Prophet ﷺ said he would destroy them. Don't worry, akhi. The best of people kill them and are killed by them."

Don't worry about them. Khawārij. Dogs of Hellfire.

وَعَنْ عَمْرٍو الْبِكَالِيِّ رَحِمَهُ اللَّهُ، قالَ
إِذَا كَانَ عَلَيْكَ أَمِيرٌ، فَأَمَرَكَ بِإِقَامِ الصَّلاةِ وَإِيتَاءِ الزَّكَاةِ،
فَقَدْ حَلَّ لَكَ أَنْ تُصَلِّيَ خَلْفَهُ،
وَحُرِّمَ عَلَيْكَ سَبُّهُ[72]

And on the authority of ʿAmr al-Bakkālī, he said:
"If you have a ruler over you, and he orders you to establish the prayer and give the zakāh, then it

[71] Harb in his Masāʾil (2/884)
[72] Abū Nuʿaym, Maʿrifat al-Ṣaḥābah (4/2027)

becomes permissible for you to pray behind him, and it becomes impermissible for you to curse him."

So if he is not establishing the prayer, or for example says the state has nothing to do with establishing the prayer in the land, or that they believe in the separation of religion and state, this taḥrīm of cursing no longer applies.

حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ
قُلْتُ لِسَعِيدِ بْنِ الْمُسَيَّبِ
يَزْعُمُ قَوْمُكَ أَنَّ مَا مَنَعَكَ مِنَ الحَجِّ إِلَّا أَنَّكَ جَعَلْتَ لِلَّهِ عَلَيْكَ، إِذَا رَأَيْتَ الْكَعْبَةَ، أَنْ تَدْعُوَ عَلَى ابْنِ مَرْوَانَ
قالَ: مَا فَعَلْتُ
وَمَا أُصَلِّي صَلاةً إِلَّا دَعَوْتُ اللَّهَ عَلَيْهِمْ[73]

"We were informed by ʿAlī ibn Zayd that he said to Saʿīd ibn al-Musayyib:
"Your people claim that the only thing preventing you from performing ḥajj is that you supposedly made a vow to Allah that whenever you see the Kaʿbah, you would supplicate against Banī Marwān (the government at the time)."
He (Ibn al-Musayyib) said: "That is not true.
Rather, there is not a single prayer that I pray except that I supplicate to Allah against them."

Who is Saʿīd ibn al-Musayyib? He is from the **كبار التابعين (the senior Tābiʿīn).**

قالَ قَتَادَةُ رَحِمَهُ اللَّهُ تَعَالَى
مَا رَأَيْتُ أَحَدًا قَطُّ أَعْلَمَ بِالحَلالِ وَالحَرَامِ مِنِ ابْنِ الْمُسَيَّبِ

"Qatādah (may Allah have mercy on him) said:
"I have never seen anyone more knowledgeable of the lawful and the unlawful than Ibn al-Musayyib."

وقالَ ابْنُ إِسْحَاقَ، عَنْ مَكْحُولٍ قالَ
طُفْتُ الأَرْضَ كُلَّهَا فِي طَلَبِ الْعِلْمِ،
فَمَا لَقِيتُ أَعْلَمَ مِنْ سَعِيدِ بْنِ الْمُسَيَّبِ رَحِمَهُ اللَّهُ تَعَالَى[74]

"And Ibn Isḥāq narrated from Makḥūl, who said:
"I traveled the entire world seeking knowledge, and I never met anyone more knowledgeable than Saʿīd ibn al-Musayyib"

[73] Tabaqāt Ibn Saʿd (5/168)
[74] Kitāb Tadhhīb Tahdhīb al-Kamāl fī Asmāʾ al-Rijāl (47/4)

This is Saʿīd ibn al-Musayyib, and this is the stance of some of the scholars of the Salaf from him. Was he a Khārijī for making duʿāʾ against the ruler of his time? It is not as if he did this in the privacy of his own home; he openly professed it.

If this were such a major masʾalah and a sign of being from the Khawārij—like these brain-dead Madākhilah lead you to believe—then surely someone would have refuted Ibn al-Musayyib for his alleged Khārijī tendencies.

Also, by Madkhalī standards, many of the Salaf would carry the label of Khārijī and Takfīrī due to their insulting of the ruler of their time, such as Ibn al-Musayyib and others. And to take it a step further, an extension of their misapplied standard, anyone from the Salaf who praised Saʿīd ibn al-Musayyib would also need to be avoided, because again by their standard they allegedly praised a Khārijī or someone who performed khurūj al-lisān.

Just to make it clear, **<u>this is not to say</u>** you should only make duʿāʾ against an oppressive Muslim ruler—keyword: Muslim—because there are narrations that indicate duʿāʾ for the guidance and rectification of the oppressive Muslim ruler, and there is no problem in that by Allah. But, even duʿāʾ for the oppressive Muslim ruler has guidelines, and that you don't mention that which isn't present with them.

As Sufyān al-Thawrī said, as its narrated in the *Musnad* of Ibn al-Jaʿd:

سَمِعْتُ سُفْيَانَ يَقُولُ
إِنِّي لأَدْعُو لِلسُّلْطَانِ، وَأَدْعُو لأَصْحَابِ الأَهْوَاءِ،
وَلَكِنْ لا أَسْتَطِيعُ أَنْ أَذْكُرَ إِلَّا مَا فِيهِمْ[75]

I heard Sufyān say:
"Indeed, I supplicate for the ruler, and I supplicate for the people of desires, ***<u>but I am not able to mention in my supplication except what is actually found in them."</u>***

Yet the same Sufyān al-Thawrī said, as narrated by Abū Nuʿaym in *al-Ḥilyah* (7/39):

حَدَّثَنَا عَبْدُ الرَّحْمنِ بْنُ عَبْدِ اللَّهِ قالَ
قالَ سُفْيانُ الثَّوْرِيُّ
النَّظَرُ إِلَى وَجْهِ الظَّالِمِ خَطِيئَةٌ،
وَلا تَنْظُرُوا إِلَى الأَئِمَّةِ الْمُضِلِّينَ
إِلَّا بِإِنْكَارٍ مِنْ قُلُوبِكُمْ عَلَيْهِمْ،
لِئَلَّا تَحْبَطَ أَعْمَالُكُمْ[76]

"We were informed by ʿAbd al-Raḥmān ibn ʿAbd Allāh, who said: Sufyān al-Thawrī said:

<u>"Looking at the face of an oppressor is a sin.</u>
<u>And do not look at the misguided rulers</u>

[75] Musnad of Ibn al-Jaʿd (283)
[76] Abū Nuʿaym in al-Ḥilyah (7/39)

<u>except with rejection of them in your hearts,</u>
<u>lest your deeds be nullified."</u>

This is the balance and context that must be mentioned when these deceivers mention the merits of making duʿāʾ for an oppressive Muslim ruler. Also all of these narrations apply to the oppressive Muslim ruler, not the kāffarah we have today who replace the Sharīʿah of Allah with man-made laws, and govern the people by them, or take the disbelievers as awliyāʾ, or aid the disbelievers against the Muslims. It doesn't apply to them.

عَنْ ابْنِ حَرْمَلَةَ قالَ
مَا سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ سَبَّ أَحَدًا مِنَ الأَئِمَّةِ قَطُّ،
إِلَّا أَنِّي سَمِعْتُهُ يَقُولُ
قَاتَلَ اللَّهُ فُلانًا،
كَانَ أَوَّلَ مَنْ غَيَّرَ قَضَاءَ رَسُولِ اللَّهِ ﷺ [77]

On the authority of Ibn Ḥarmalah, who said:
"I never heard Saʿīd ibn al-Musayyib curse anyone from the rulers at all,
except that I heard him say:
*'**<u>May Allah fight (curse) so-and-so,</u>***
<u>for he was the first person to change the judgement of the Messenger of Allah ﷺ'"</u>

What, then, do you have to say regarding the apostate rulers of today who have replaced the Sharīʿah of Allah قَاتَلَهُمُ اللَّه

And in another variation:

مَا سَمِعْتُ ابْنَ الْمُسَيَّبِ سَبَّ أَحَدًا مِنَ الأَئِمَّةِ قَطُّ
قالَ: وَإِذَا ذُكِرَ عِنْدَهُ أَحَدٌ مِنَ الْوُلاةِ،
فَقِيلَ: عَدُوُّ اللَّهِ كَذَا وَكَذَا،
سَكَتَ،
فَلا يَقُولُ فِيهِمْ شَيْئًا [78]

"I never heard Ibn al-Musayyib curse any of the rulers at all."
*He said: "And if one of the governors/rulers was mentioned in his presence, and people said**<u>, 'The enemy of Allah, so-and-so,' he(Ibn al-Musayyib) would remain silent and would not say anything regarding them."</u>***

So when the people used to insult the governors in the presence of Ibn al-Musayyib, what would he say to them? This man—according Qatādah the most knowledgeable person he had ever seen regarding ḥalāl and ḥarām—if this was an issue, surely he would warn these people

[77] Abū Nuʿaym, al-Ḥilyah (2/167)
[78] Ibn Wahb, al-Jāmiʿ 476

against falling into the pitfalls of the Khawārij. Surely he would told them they were upon one of the principles of the Khawārij.

ʿ**Azīz ibn Farḥān:**[79] **<u>Many of the people nowadays, are upon one of the principles of the Khawārij and they don't even know it.</u>** Always they only criticise: the state has so-and-so issues, the ruler has such-and-such issues, the scholar has such-and-such issues, society has such-and-such issues—so they begin to extract the wrongdoings.

PGL:

قالَ الْمُطَّلِبُ بْنُ السَّائِبِ بْنِ أَبِي وَدَاعَةَ
كُنْتُ جَالِسًا مَعَ سَعِيدِ بْنِ الْمُسَيَّبِ، فَمَرَّ بِنَا بَرِيدٌ لِبَنِي مَرْوَانَ
فَقَالَ لَهُ سَعِيدٌ: أَمِنْ رُسُلِ بَنِي مَرْوَانَ؟
قالَ: نَعَمْ
قالَ: كَيْفَ تَرَكْتَ بَنِي مَرْوَانَ؟
قالَ: بِخَيْرٍ
قالَ: تَرَكْتَهُمْ يُجِيعُونَ النَّاسَ وَيُشْبِعُونَ الْكِلابَ

قالَ الْمُطَّلِبُ: فَوَثَبَ الرَّسُولُ عَلَيْهِ،
فَقُمْتُ إِلَيْهِ فَلَمْ أَزَلْ أُزَجِّيهِ حَتَّى انْطَلَقَ
ثُمَّ رَجَعْتُ إِلَى سَعِيدٍ فَقُلْتُ
يَغْفِرُ اللَّهُ لَكَ! تُشَيِّطُ دَمَكَ بِالْكُلَيْمَةِ هَكَذَا تُلْقِيهَا؟
قالَ: فَضَرَبَ فَخِذِي، ثُمَّ قالَ
اُسْكُتْ يَا حُمَيْق
فَوَاللَّهِ لا يَسْأَلُنِي اللَّهُ عَمَّا أَخَذْتُهُ بِحُقُوقِهِ[80]

Al-Muṭṭalib ibn al-Sāʾib ibn Abī Wadāʿah said:

"I was sitting with Saʿīd ibn al-Musayyib, and a messenger of Banū Marwān passed by us.
So Saʿīd said to him, 'Are you a messenger from Banū Marwān?'
He replied, 'Yes.'
Saʿīd said, 'How did you leave Banū Marwān?'
He said, 'Good.'
Saʿīd said ***<u>'You left them starving the people keep feeding the dogs!'"</u>***

Then al-Muṭṭalib said: "The messenger lunged at him (Saʿīd), and I stood up to him and kept him away until he left.
Then I returned to Saʿīd and said to him: 'May Allah forgive you!
You would spare your own blood for a word you wanted to say.'"

[79] https://youtu.be/6YAxGtk1gvA?t=3928
[80] Abū Dāwūd, al-Zuhd: 346

*He struck my thigh and said:"'**<u>Be quiet, you fool! For by Allah, I will not be questioned by Allah for standing up for His rights.'"</u>***

Look at what this great Imām said: standing up for the rights of Allah. This is how he viewed speaking out against the oppressors — behind their backs, by the way. This is behind their back: talking openly of the injustices of the current regime behind the backs of those who do the injustices. This was just a messenger. He was not necessarily the one responsible for the oppression.

SubḥānAllāh. Look at how much these Madākhilah distort the dīn to fit the religion of their ṭawāghīt. قَاتَلَهُمُ اللَّه

عَنْ جَابِرِ بْنِ حَنْظَلَةَ قَالَ

قَالَ رَجُلٌ لِعَامِرٍ أي الشَّعْبِيِّ
يَا أَبَا عَمْرٍو، إِنِّي رَجُلٌ كَاتِبٌ، أَكْتُبُ مَا يَدْخُلُ وَمَا يَخْرُجُ، آخُذُ رِزْقًا أَسْتَغْنِي بِهِ أَنَا وَعِيَالِي

قَالَ: فَلَعَلَّكَ تَكْتُبُ فِي دَمٍ يُسْفَكُ؟
قَالَ: لا

قَالَ: فَلَعَلَّكَ تَكْتُبُ فِي مَالٍ يُؤْخَذُ؟
قَالَ: لا

قَالَ: فَلَعَلَّكَ تَكْتُبُ فِي دَارٍ تُهْدَمُ؟
قَالَ: لا

قَالَ: أَمَا سَمِعْتَ بِمَا قَالَ مُوسَى عَلَيْهِ السَّلامُ

﴿رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ﴾؟

قَالَ: أَبْلَغْتَ إِلَيَّ يَا أَبَا عَمْرٍو؟
وَاللَّهِ لا أَخُطُّ لَهُمْ بِقَلَمٍ أَبَدًا

قَالَ الشَّعْبِيُّ
وَاللَّهِ لا يَدَعُكَ اللَّهُ بِغَيْرِ رِزْقٍ أَبَدًا[81]

On the authority of Jābir ibn Ḥanẓalah, who said: a man said to ʿĀmir (al-Shaʿbī):

[81] Tafsīr Ibn Abī Ḥātim (9/2956)

"O Abā ʿAmr, I am a man who records what comes in and what goes out (for the government), and I take from this work money to provide for myself and my family."

Al-Shaʿbī said to him:

"Perhaps you record blood that is unlawfully spilled?"
He replied: "No."

He said: ***"Perhaps you record wealth that is unjustly taken?"***
He replied: "No."

He said: ***"Perhaps you record homes that are unjustly demolished?"***
He replied: "No."

Al-Shaʿbī then said:

"Did you not hear what Mūsā عليه السلام *said:*

﴿رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ﴾

'My Lord, for the favor You have bestowed upon me, I shall never be a supporter of the criminals.'"

The man said:

"Your message has been received, O Abā ʿAmr. By Allah, I will never record anything for them ever again."

Al-Shaʿbī said:

"By Allah, Allah will never leave you without provision."

Another great Imām, ash-Shaʿbī, **speaking openly about the injustices of the current regime, behind the backs of those who commit the actual injustices.** Did ash-Shaʿbī perform *khurūj al-lisān*? Was ash-Shaʿbī upon one of the *uṣūl* of the Khawārij?

Ibn ʿUyaynah said:

لَمْ يُدْرِكْ مِثْلَ ابْنِ عَبَّاسٍ فِي زَمَانِهِ،
وَلا مِثْلُ الشَّعْبِيِّ فِي زَمَانِهِ،
وَلا مِثْلُ الثَّوْرِيِّ فِي زَمَانِهِ[82]

"There wasn't anyone like Ibn ʿAbbās in his time, ***nor ash-Shaʿbī*** *in his time, nor ath-Thawrī in his time."*

[82] Kitāb Tadhhīb Tahdhīb al-Kamāl fī Asmāʾ ar-Rijāl (5/195)

SubḥānAllāh. From a Madkhalī lens, it's crazy how the Salaf have such *kharijī* tendencies. SubḥānAllāh.

عَنْ عَطَاءِ بْنِ السَّائِبِ قَالَ

اجْتَمَعَ العِيدَانِ فِي يَوْمٍ، فَقَامَ الحَجَّاجُ فِي العِيدِ الأَوَّلِ، فَقَالَ
مَنْ شَاءَ أَنْ يُجَمِّعَ مَعَنَا فَلْيُجَمِّعْ، وَمَنْ شَاءَ أَنْ يَنْصَرِفَ فَلْيَنْصَرِفْ، وَلا حَرَجَ

فَقَالَ أَبُو البَخْتَرِيِّ وَمَيْسَرَةُ
مَا لَهُ؟ قَاتَلَهُ اللَّهُ![83]

مِنْ أَيْنَ سَقَطَ عَلَى هذَا؟

On the authority of ʿAṭāʾ ibn as-Sāʾib, who said:

"The two ʿĪds (Friday and one of the ʿĪds) fell on the same day. Al-Ḥajjāj stood during the first ʿĪd and said:
'Whoever wishes to combine the prayers with us may do so, and whoever wishes to leave after the first prayer may leave—there is no harm.'

So Abū al-Bakhtarī and Maysarah said:
'What is wrong with him? ***<u>May Allah fight him! From where did he get this?</u>***

And in another narration:

حَدَّثَنَا عَبْدُ الجَبَّارِ بْنُ العَلاءِ،
حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدٍ قَالَ
كَانَ الحَجَّاجُ أَوَّلُ مَنْ ضَرَبَ هذِهِ الدَّرَاهِمِ الْبَيْضُ ،
وَكَتَبَ عَلَيْهَا سُورَةً مِنَ القُرْآنِ
فَقَالَ القُرَّاءُ: قَاتَلَهُ اللَّهُ[84]

We were informed by ʿAbd al-Jabbār ibn al-ʿAlāʾ, who said: Sufyān narrated to us from Saʿd, who said:

"Al-Ḥajjāj was the first to mint these white coins and write a sūrah from the Qurʾān upon them."

So the Qurʾān reciters said:
<u>"May Allah fight him."</u>

[83] Muṣannaf Ibn Abī Shaybah (2/8)
[84] Kitāb al-Awāʾil by Abū ʿArūbah al-Ḥarrānī 177

This all took place behind the back of the ruler. Are they Khawārij? Did they perform *khurūj al-lisān*? Be consistent.

فَخَطَبَ وَالِي المَدِينَةِ يَوْمًا فَأَطَالَ الخُطْبَةَ،
فَلَمَّا نَزَلَ وَصَلَّى، صَاحَ بِهِ ابْنُ عَجْلانَ فَقَالَ
يَا هذَا، اتَّقِ اللَّهَ
تُطِيلُ بَيَانَكَ وَكَلامَكَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

فَأَمَرَ بِهِ فَحُبِسَ

فَأُخْبِرَ ابْنُ أَبِي ذِئْبٍ، فَدَخَلَ عَلَى الوَالِي وَقَالَ
حَبَسْتَ ابْنَ عَجْلانَ؟

قَالَ: مَا يَكْفِيهِ أَنْ يَأْمُرَنَا فِيمَا بَيْنَنَا وَبَيْنَهُ،
حَتَّى يَصِيحَ بِنَا عَلَى رُؤُوسِ النَّاسِ فَنُسْتَضْعَفَ؟

فَقَالَ ابْنُ أَبِي ذِئْبٍ
ابْنُ عَجْلانَ أَحْمَقُ؟ أَحْمَقُ هُوَ؟
يَرَاكَ تَأْكُلُ الحَرَامَ وَتَلْبَسُ الحَرَامَ،
فَيَتْرُكُ الإِنْكَارَ عَلَيْكَ،
وَيَقُولُ: لا تُطِلْ بَيَانَكَ وَكَلامَكَ عَلَى مِنْبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟[85]

The governor of Madīnah gave a khuṭbah one day and prolonged it.
When he stepped down and prayed, Ibn ʿAjlān called out to him:

<u>"O you! Fear Allah!</u>
<u>You prolong your speech upon the pulpit of the Messenger of Allah ﷺ?"</u>

So the governor ordered him to be imprisoned.

Ibn Abī Dhīb was informed, so he entered upon the governor and said:

"You imprisoned Ibn ʿAjlān?"

The governor replied:

"Was it not enough for him to advise me privately, so that we might follow it, until he shouted at us in front of the people, making us appear weak?"

Ibn Abī Dhīb responded:

[85] Kitāb Adab ash-Shāfiʿī wa Manāqibih 37

***<u>"Ibn ʿAjlān is a fool? A fool?
He sees you eating ḥarām and wearing ḥarām,
and he leaves off condemning you for that,
yet he says to you:
'Do not prolong your speech upon the pulpit of the Messenger of Allah ﷺ?"</u>***

What did Ibn ʿAjlān say? He said: Fear Allah. O you, Fear Allah!

Faris al-Ḥammādī said:[86] "The second level (of khuruj) is khuruj by speech and talking—publicly talking and criticising, 'Fear Allah, O ruler, O president, you're doing so and so that's haram, you're doing so and so that's haram' **<u>This, by itself, is considered by Ahl al-Sunnah wa'l-Jamaʿah that this is khuruj — khuruj by way of the lisan (tongue)."</u>**

PGL: What did Imām ash-Shāfiʿī say about Ibn ʿAjlān?

كَانَ مُحَمَّدُ بْنُ عَجْلانَ يَأْمُرُ بِالمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ[87]

<u>"Ibn ʿAjlān was a man who enjoined the good and forbade the evil."</u>

And in another narration:

حَدَّثَنِي سَلَمَةُ بْنُ غِفَارٍ، عَنْ مَعْرُوفٍ الكَرْخِيِّ،
أَنَّهُ كَانَ يَقُولُ عِنْدَ ذِكْرِ السُّلْطَانِ
"اللَّهُمَّ لا تُرِنِي وَجْهَ مَنْ لا تُحِبُّ النَّظَرَ إِلَيْهِمْ"[88]

I was informed by Salamah ibn Ghifār, from Maʿrūf al-Karkhī, that he used to say when the ruler was mentioned:

<u>O Allah, do not let us see the face of the one whom You do not like to see.</u>

And in *al-Sunnah* li'l-Khallāl, under the chapter mentioning the trials with regards to Banū Umayyah and others, he narrates:

أَخْبَرَنِي مُحَمَّدُ بْنُ جَعْفَرٍ أَنَّ أَبَا الحَارِثِ حَدَّثَهُمْ قالَ
سَأَلْتُ أَبَا عَبْدِ اللَّهِ، قُلْتُ: الرَّجُلُ يُذْكَرُ عِنْدَهُ الحَجَّاجُ فَيَقُولُ: كافِرٌ؟
قالَ: لا يُعْجِبُنِي
قُلْتُ: فَإِذا ذُكِرَ عِنْدَهُ فَيَلْعَنُهُ؟
قالَ: يَقُولُ: «أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ[89]

"I was informed by Muḥammad ibn Jaʿfar that he was informed by Abū al-Ḥārith, who said:

[86] https://youtu.be/6YAxGtk1gvA?t=4191
[87] Kitāb Adab ash-Shāfiʿī wa Manāqibih 37
[88] Abū Nuʿaym in al-Ḥilyah (8/364)
[89] al-Sunnah li'l-Khallāl (3/563)

"I asked Abū ʿAbdillāh (Imām Aḥmad) and said:
'al-Ḥajjāj is mentioned in front of a man; shall he say: kāfir*?'*
He replied: 'I dislike that.'

So I said:
'So (if al-Ḥajjāj is mentioned) should the man instead curse him?'
He replied:
'Instead he should say: Indeed, the curse of Allah is upon the wrongdoers.'"

Also Abū ʿAbdillāh said:

قَدْ كانَ رَجُلُ سُوء ، يَرْوِي عَنْهُ ابْنُ سِيرِينَ أَنَّهُ قالَ: المِسْكِينُ أَبُو مُحَمَّدٍ

"There was an evil man who used to narrate from Muḥammad ibn Sīrīn that he said:
'What a miserable person** Abū Muḥammad (al-Ḥajjāj) **is.'"

He also said:

وَسَمِعْتُ رَجُلا يَقُولُ لَهُ
وَمَنْ يَرَى ذِكْرَ الحَجَّاجِ أَنَّهُ كانَ كافِرًا لا يُؤْمِنُ بِيَوْمِ الحِسابِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ؟
فَسَكَتَ وَلَمْ يَرُدَّ عَلَيْهِ جَوَابًا

"And I heard someone say to him (Ibn Sīrīn):
'Whosoever doesn't say that al-Ḥajjāj is a* kāfir *out of cowardice does not believe in the Last Day and is from the people of the Hellfire,'
and he (Ibn Sīrīn) remained silent and did not respond."

PGL: These are all happening behind the back of the ruler. Some insulting, some making duʿāʾ against them, and some even staying silent when these oppressive Muslim rulers are being insulted and criticized or even Takfīr'd.

By the way, the great Imām Muḥammad ibn Sīrīn did not make *takfīr* of al-Ḥajjāj. What did he do when someone Takfir'd him in a very severe way, what did he do? Did a call him a Khārijī? Did he warn him of being upon the uṣūl of the Khawārij? Did they ever once categorise speaking out against an oppressive (Muslim) Ruler as khurūj al-lisān, like these Madākhilah do?

Fāris al-Ḥammādī:[90] "The second level (of khuruj) is khuruj by speech and talking—publicly talking and criticising, 'Fear Allah, O ruler, O president, you're doing so and so that's haram, you're doing so and so that's haram' **This, by itself, is considered by Ahl al-Sunnah wa'l-Jamaʿah that this is khuruj — khuruj by way of the lisan (tongue)."**

PGL: al-Shaʿbī said:

الحَجَّاجُ مُؤمِنٌ بِالجِبْتِ وَالطَّاغُوتِ، كافِرٌ بِاللهِ العَظِيمِ[91]

[90] https://youtu.be/6YAxGtk1gvA?t=4308
[91] Siyar Aʿlām al-Nubalāʾ, vol. 4, pp. 343–344

"al-Ḥajjāj believes in al-Jibt and al-Ṭāghūt, and disbelieves in Allah, the Most Great."

Or Mujāhid**,** when asked by the people who differed regarding the hukm of al-Ḥajjāj**,** and he replied:

تَسْأَلُونَ عَنِ الشَّيْخِ الكافِرِ؟[92]

"Do you ask me about the kāfir old man?"

Or Ṭāwūs who said:

عَجَبًا لإِخْوانِنا مِنْ أَهْلِ العِراقِ، يُسَمُّونَ الحَجَّاجَ مُؤمِنًا[93]

"It amazes me that our brothers from ʿIrāq call al-Ḥajjāj a believer."

These are all instances of the Salaf speaking out against the ruler of their time behind his back, and even making takfīr of him, even talking about rulers that are not in their area. Ṭāwūs said—what did he say?

عَجَبًا لإِخْوانِنا مِنْ أَهْلِ العِراقِ

What does that mean? He isn't in ʿIrāq, and he's criticising the ruler of ʿIrāq. Did any of the Salaf criticise him or others who spoke out? Did any of them accuse them of having Khārijī tendencies? Did anyone come out and say, "You guys are takfīrīs"? This is the distortion of the Madakhilah.

For the sake of argument, let's assume there's a phantom Khārijī who wants to overthrow a phantom oppressive Muslim government—which don't exist, by the way, nowadays—but just for the sake of argument, let's see what the position of the ʿulamāʾ would be with regards to this.

In *Fatḥ al-Bārī*, Ibn Ḥajar says:

وَأَمَّا مَنْ خَرَجَ عَنْ طاعَةَ إِمَامٍ جائِرٍ، أَرادَ الغَلَبَةَ عَلَى ماله أَوْ نَفْسِه أَوْ أَهْلِه، فَهُوَ مَعْذُورٌ، وَلا يَحِلُّ قِتالُهُ، وَلَهُ أَنْ يَدْفَعَ عَنْ نَفْسِه وَماله وَأَهْلِه بِقَدْرِ طاقَتِه[94]

"As for the one who rebels against obedience to an oppressive ruler who desires to take his wealth, his life, or his family, ***then he is excused, and it is impermissible to fight him, and it is for him to defend himself, his family, and his wealth to the degree his capabilities permit."***

Until he said:

وَقَدْ أَخْرَجَ الطَّبَرِيُّ بِسَنَدٍ صَحيحٍ عَنْ عَبْدِ اللهِ بْنِ الحارِثِ، عَنْ رَجُلٍ مِنْ بَنِي نَظَرٍ، عَنْ عَلِيٍّ، وَذَكَرَ الخَوارِجَ، فَقالَ

[92] Siyar Aʿlām al-Nubalāʾ, vol. 4, p. 333
[93] Siyar Aʿlām al-Nubalāʾ, vol. 4, p. 343
[94] Fatḥ al-Bārī (12/301)

إِنْ خالَفُوا إِماماً عَدْلا فَقاتِلُوهُمْ، وَإِنْ خالَفُوا إِماماً جائِراً فَلا تُقاتِلُوهُمْ، فَإِنَّ لَهُمْ مَقالَةً

"And al-Ṭabarī cited a narration with a ṣaḥīḥ chain, on the authority of ʿAbdullāh ibn al-Ḥārith, from a man from Banī Naḍr, from ʿAlī, that he mentioned the Khawārij and said: ***<u>if they go out against a just ruler, then fight them, and if they go out against an oppressive ruler, then do not fight them, for indeed they have a (valid) point of view(in that).</u>*** *"*

قُلتُ: وَعَلى ذلِكَ يُحْمَلُ ما وَقَعَ لِلْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُما، ثُمَّ لأَهْلِ المَدِينَةِ فِي الحَرَّةِ، ثُمَّ لِعَبْدِ اللهِ بْنِ الزُّبَيْرِ، ثُمَّ لِلْقُرَّاءِ الَّذِينَ خَرَجُوا عَلَى الحَجَّاجِ فِي قِصَّةِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ، وَاللهُ أَعْلَمُ

"I (Ibn Ḥajar) say: and upon this (understanding) ***<u>can be applied what occurred with al-Ḥusayn ibn ʿAlī (رضي الله عنهما), then the people of Madīnah in al-Ḥarrah, then ʿAbdullāh ibn al-Zubayr, then the reciters who rebelled against al-Ḥajjāj in the affair of ʿAbd al-Raḥmān ibn Muḥammad ibn al-Ashʿath</u>*** *—and Allah knows best."*

And in the narration of Ibn Abī Shaybah in his *Muṣannaf* (7/599):

كُنَّا عِنْدَ عَلِيٍّ، فَذَكَرُوا أَهْلَ النَّهْرِ، فَسَبَّهُمْ رَجُلٌ، فَقالَ عَلِيٌّ

لا تَسُبُّوهُمْ، وَلَكِنْ إِنْ خَرَجُوا عَلَى إِمامٍ عَدْلٍ فَقاتِلُوهُمْ، وَإِنْ خَرَجُوا عَلَى إِمامٍ جائِرٍ فَلا تُقاتِلُوهُمْ، فَإِنَّ لَهُمْ بِذلِكَ مَقالَةً[95]

"We were with ʿAlī, and the people of the river (the creedal Khawārij) were mentioned, so a man cursed them. ʿAlī said: ***<u>do not curse them. Rather, if they go out against a just ruler, then fight them; but if they go out against an oppressive ruler, then do not fight them, for indeed they have a (valid) point of view(in that).</u>*** *"*

PGL: The people of the river are the **Ḥarūriyyah**—the ones who made takfīr of ʿAlī and the Muslims, the Ṣaḥābah. They viewed Muslims who commit major sins as inhabitants of the Fire forever. This is what ʿAlī said about them. This is the guidance ʿAlī gave in dealing with them.

ʿAbd al-Raḥmān Ḥassān:[96] So, great scholars like Ibn Ḥazm—

PGL: **Ibn Ḥazm** said in *Marātib al-Ijmāʿ* :

وَرَأَيْتُ لِبَعْضِ مَنْ يَنْسِبُ نَفْسَهُ لِلإِمَامَةِ وَالْكَلامِ فِي الدِّينِ، وَنُصِّبَ لِذَلِكَ طَوَائِفٌ مِنَ الْمُسْلِمِينَ، فُصُولا ذُكِرَ فِيهَا الإِجْمَاعُ، فَأَتَى بِكَلامٍ لَوْ سَكَتَ عَنْهُ لَكَانَ أَسْلَمَ لَهُ فِي أُخْرَاهُ، بَلِ الخَرْصُ كَانَ أَسْلَمَ لَهُ، وَهُوَ ابْنُ مُجَاهِدٍ الْبَصْرِيُّ الطَّائِيُّ لَـلْمُقْرِئُ[97].

"And I have seen from one who attributes himself to leadership and authority in the religion, and he was followed by groups of Muslims, that he mentioned matters claiming consensus, and he came with words that if he had remained silent about them it would have been safer for him in the Hereafter—rather, being mute would have been safer—and he is Ibn Mujāhid al-Baṣrī al-Ṭāʾī, not the reciter."

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[95] Ibn Abī Shaybah, Muṣannaf (7/599)
[96] https://youtu.be/6YAxGtk1gvA?t=4494
[97] Marātib al-Ijmāʿ (177)

فَإِنَّهُ أَتَى فِيمَا ادَّعَى فِيهِ الإِجْمَاعَ أَنَّهُمْ أَجْمَعُوا عَلَى أَلَّا يَخْرُجَ عَلَى أَئِمَّةِ الجَوْرِ، فَاسْتَعْظَمْتُ ذلِكَ، وَلَعَمْرِي أَنَّهُ عَظِيمٌ، إِنْ يَكُونَ قَدْ عَلِمَ أَنَّ مُخَالِفَ الإِجْمَاعِ كَافِرٌ، فَيُلْقَى هذَا إِلَى النَّاسِ

*"And he **falsely claimed that there is a consensus that one cannot perform khurūj against an oppressive ruler.** I was amazed at the magnitude of this statement, for he must know that the one who goes against the consensus is a disbeliever, so he spreads this (alleged consensus) to the people."*

وَقَدْ عَلِمَ أَنَّ أَفَاضِلَ الصَّحَابَةِ وَبَقِيَّةُ النَّاسِ يَوْمَ الحَرَّةِ خَرَجُوا عَلَى يَزِيدَ بْنِ مُعَاوِيَةَ، وَأَنَّ ابْنَ الزُّبَيْرِ وَمَنِ اتَّبَعَهُ مِنْ خِيَارِ الْمُسْلِمِينَ خَرَجُوا عَلَيْهِ أَيْضًا، رَضِيَ اللهُ عَنِ الخَارِجِينَ عَلَيْهِ، وَلَعَنَ قَتَلَتَهُمْ

*"**Whilst knowing that the best of the Ṣaḥābah and the people with them made khurūj against Yazīd ibn Muʿāwiyah on the Day of al-Ḥarrah, and that Ibn al-Zubayr and those who followed him from the best of the Muslims made khurūj against him as well**—may Allah be pleased with those who made khurūj against him, and may Allah curse those who fought and killed them."*

وَأَنَّ الحَسَنَ الْبَصْرِيَّ وَأَكَابِرَ التَّابِعِينَ خَرَجُوا عَلَى الحَجَّاجِ بِسُيُوفِهِمْ؛ أَتُرَى هؤُلاءِ كَفَرُوا؟ بَلْ وَاللهِ مَنْ كَفَّرَهُمْ أَحَقُّ بِالْكُفْرِ مِنْهُمْ عِنْدَنَا

*"**And al-Ḥasan al-Baṣrī and some of the greatest of the Tābiʿīn made khurūj against al-Ḥajjāj with their swords**. Do you view these people as kuffār (for negating the consensus)? Rather, by Allah, the one who makes takfīr of them is closer to kufr than them."*

And in *Fatḥ al-Bārī* (12:286), Ibn Ḥajar says:

فَإِنَّهُمْ عَلَى قِسْمَيْنِ
أَحَدُهُمَا مَنْ تَقَدَّمَ ذِكْرُهُ،
وَالثَّانِي مَنْ خَرَجَ فِي طَلَبِ الْمُلْكِ، لا لِلدُّعَاءِ إِلَى مُعْتَقَدِهِ[98]

"And they (the Khawārij) are of two types: one that was previously mentioned, and the second is the one who makes khurūj seeking leadership, not to call to his creed."

وَهُمْ عَلَى قِسْمَيْنِ أَيْضًا

"And this type has two subtypes as well."

قِسْمٌ خَرَجُوا غَضَبًا لِلدِّينِ، مِنْ أَجْلِ جَوْرِ الْوُلاةِ وَتَرْكِ عَمَلِهِمْ بِالسُّنَّةِ النَّبَوِيَّةِ، فَهؤُلاءِ أَهْلُ حَقٍّ، وَمِنْهُمُ الحَسَنُ بْنُ عَلِيٍّ، وَأَهْلُ الْمَدِينَةِ فِي الحَرَّةِ، وَالْقُرَّاءُ الَّذِينَ خَرَجُوا عَلَى الحَجَّاجِ

*"One type went out with anger for the sake of the dīn, due to the oppression of the rulers and their abandonment of acting upon the Sunnah of the Prophet ﷺ. **This classifaction are the people of ḥaqq**, and from them are al-Ḥasan ibn ʿAlī, the people of Madīnah on the Day of al-Ḥarrah, and the reciters who made khurūj against al-Ḥajjāj."*

[98] Fatḥ al-Bārī (12:286)

وَقِسْمٌ خَرَجُوا لِطَلَبِ الْمُلْكِ فَقَطْ، سَوَاءً كَانَتْ فِيهِمْ شُبْهَةٌ أَمْ لا، وَهُمُ الْبُغَاةُ

"And the other type made khurūj solely to seek leadership, whether they had a doubtful justification or not; they are al-bughāt."

PGL: And the key distortion that needs to be highlighted here is misapplying the narrations of not performing khurūj, unrestrictedly, whether it be on the just and unjust ruler. For the just Muslim ruler, no dispute is present of course. But for the unjust and oppressive Muslim ruler? **Some of the best of the Salaf performed it.**

The point is not to encourage khurūj on a legitimate oppressive Muslim ruler—obviously—but to highlight the distortion surrounding this masʾalah that is brought forth by the Madākhilah. The reality of this masʾalah, as we've shown, is that even if someone were to perform khurūj against an oppressive Muslim ruler (who do not exist now, by the way, but for the sake of argument), if they did – even then, this person doing the khurūj or those people, or those groups, doing khurūj **would not be classified as creedal Khawārij**. Rather, they can be deemed as khawārij linguistically, as they are they performing khurūj, not as those who make takfīr of major sins, not as the Ḥarūriyyah.

Again, to reiterate: the vast majority of Ahl al-Sunnah are in agreement that one should be patient in the face of an oppressive Muslim ruler due to the shedding of Muslim blood—that will likely take place not because you become a "dog of Hellfire" if you do it! And therein lies one of the greatest distortions: **not distinguishing between creedal Khawārij and linguistic Khawārij.** One is an evil, deviant creed; and the other is from al-bughāt, which Allah classifies in the Qurʾān as muʾminīn—believers.

Even among the bughāt, there are two types: They can either be of the bughāt who only seek power, **and others can be of Ahl al-Ḥaqq**, as we cited from the sayings of the scholars.

So remember this whenever you see your local Madkhalī cite narrations pertaining to the creedal Khawārij and then misapply them on people who speak out against oppressive governments or make takfīr of governments for tthem throwing the Sharīʿah behind their backs by way of replacing the Sharīʿah of Allah. Remember these statements of the ʿulamāʾ. Remember the statements of the Salaf—the Salaf you claim to be Salafi. Go back to what the Salaf said. Go back to the applied understanding of the Salaf with regards to oppressive rulers.

Do not hide one portion and just mention one, as if it is the entirety of the masʾalah. Be honest. Be academically honest. Mention all the Salaf that made takfīr of al-Ḥajjāj. Mention all those Salaf who went out and insulted the ruler of their time. Mention all those Salaf who spoke about the ruler behind his back.

Are they all Khawārij now?

Okay.

Everyone knows that if a kāfir is in power, what should be the position of the Muslims from him—by consensus. He is to be forcefully removed, if the ability is present and the removal wont result in a greater harm on the Muslims. For instance, the one who replaces the Sharīʿah of Allah he is not a valid walī al-amr, and he is a murtadd.

Governing the Lands with the Laws of the Disbelievers

Ibn Bāz:[99] **<u>The one who does not govern by the Islamic Sharīʿah is considered a disbeliever</u>**, because the one who dissolves the Sharīʿah, and is pleased with man-made laws, and governs the masses by it—and likewise their affairs—**<u>then (by necessity) he is pleased with other than the Sharīʿah of Allah, and belittles the Sharīʿah, and claims (by virtue of his action) that the Sharīʿah is not fit to govern the people.</u>**

So for those who base their laws that will govern the people in the opinions of men—whether it be French, Italian, American, British or Soviet laws, or that which is similar to them—**<u>then these people (who do that) are considered people who have thrown the Book of Allah behind their backs. They are not upon Islam, nor are they Muslim rulers.</u>**

Allah says:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـئِكَ هُمُ الْكَافِرُونَ[100]

"And whoever does not judge by what Allah has revealed, then such are the disbelievers."

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـئِكَ هُمُ الظَّالِمُونَ[101]

"And whoever does not judge by what Allah has revealed, then such are the wrongdoers."

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَـئِكَ هُمُ الْفَاسِقُونَ[102]

"And whoever does not judge by what Allah has revealed, then such are the defiantly disobedient."

Allah also says:

فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا[103]

"But no, by your Lord, they will not truly believe until they make you judge concerning that over which they dispute among themselves, and then find within themselves no discomfort from what you have judged, and submit in full submission."

And He says:

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[99] https://youtu.be/6YAxGtk1gvA?t=4763
[100] Sūrat al-Māʾidah (5:44)
[101] Sūrat al-Māʾidah (5:45)
[102] Sūrat al-Māʾidah (5:47)
[103] Sūrat al-Nisāʾ (4:65)

أَفَحُكْمَ الجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ[104]

"Do they seek the judgement of Jāhiliyyah? And who is better in judgement than Allah for a people who have certainty?"

Removing the Kāfir Leader if the Ability Is Present

Ibn Bāz:[105]If they see clear kufr however, and a strong army is available, and capable of removing the existing ruler and placing in his stead a better ruler, without any (greater) harm being inflicted upon the Muslims (as a result), **then this action (of rebellion) is well-received**.

PGL: Now, what about the oppressive Muslim ruler—if a group of people rebel against him? Hypothetically speaking, what should the position of the Muslims regarding the oppressive Muslim ruler be? There is a difference among the fuqahāʾ. We have to be honest.

The Shāfiʿīs state that you should help him against the bughāh who perform khurūj, while others state that you should not help him or aid him in fighting the Khawarij(if their intent is to remove the oppression). Its stated in one form or another in *Ḥāshiyat Ibn ʿĀbidīn* (3/311), *Fatḥ al-Qadīr* (4/411), and *al-Mughnī* (8/107), and others:

وَلَوْ كانَ السُّلْطانُ ظالمًا، وَبَغَتْ عَلَيْهِ طائِفَةٌ لِرَفْعِ الظُّلْمِ، وَطُلِبَ مِنْهُ ذلِكَ فَلَمْ يَسْتَجِبْ، فَلا يَنْبَغِي لِلنَّاسِ مُعاوَنَةُ السُّلْطانِ وَلا مُعاوَنَةُ الْبُغاة

"And if the ruler is an oppressor, and a group of people rebel against him to remove his oppression, and the ruler asks you for aid in fighting them, then one should not respond. ***The people should assist neither the ruler nor the rebelling party."***

Imām Mālik says with regards to helping the oppressive ruler against a rebelling party:

دَعْهُ وَما يُرادُ مِنْهُ، يَنْتَقِمُ اللهُ مِنَ الظّالِمِ بِظالِمٍ، ثُمَّ يَنْتَقِمُ مِنْ كِلَيْهِما

"Leave him to what these people intend with him. Allah will take His revenge from the oppressor by way of another oppressor, then Allah will take His revenge from both of them."

And the Messenger ﷺ said:

قالَ رَسولُ اللهِ ﷺ:

السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِالمَعْصِيَةِ، فَإِذا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ

"It is obligatory to listen and obey unless one is commanded with disobedience. If an act of disobedience is commanded, then there is no listening nor obedience."

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[104] Sūrat al-Māʾidah (5:50)
[105] https://youtu.be/6YAxGtk1gvA?t=4844

قالَ المُؤَلِّفُ رَحِمَهُ اللهُ[106]

The author (Ibn Baṭṭāl) said:

اِحْتَجَّ بِهذَا الحَدِيثَ الخَوارِجُ، وَرَأَوُا الخُرُوجَ عَلَى أَئِمَّةِ الجَوْرِ، وَالقِيامَ عَلَيْهِمْ عِنْدَ ظُهُورِ جَوْرِهِمْ

"The (linguistic) Khawārij used this ḥadīth as proof for performing khurūj against the rulers when oppression appears from them."

وَالَّذِي عَلَيْهِ جُمْهُورُ الأُمَّةِ أَنَّهُ لا يَجِبُ القِيامُ عَلَيْهِمْ، وَلا خَلْعُهُمْ، إِلَّا بِكُفْرِهِمْ بَعْدَ الإِيمَانِ، وَتَرْكِهِمْ إِقامَةَ الصَّلَوَاتِ

*"That which the majority of the Ummah is upon is that it is not permissible to rise against them nor remove them, **<u>except if they commit kufr after īmān and abandon the establishment of the prayer</u>**."*

وَأَمَّا دُونَ ذلِكَ مِنَ الجَوْرِ فَلا يَجُوزَ الخُرُوجُ عَلَيْهِمْ إِذا اسْتَوْطَأُوا أَمْرَهُمْ وَأَمْرَ النَّاسِ مَعَهُمْ، لأَنَّ فِي تَرْكِ الخُرُوجِ عَلَيْهِمْ ت تْحْصِيلُ الفُرُوجِ وَالأَمْوَالِ،

وَحَقْنِ الدِّمَاءِ، وَفِي القِيامِ عَلَيْهِمْ تَفَرُّقُ الكَلِمَةِ، وَتَشَتُّتَ الأُلْفَةِ

"As for oppression less than that, it is impermissible to perform khurūj against them if they are firmly established in authority and the people are aligned with them, because refraining from khurūj preserves lives, wealth, and blood, whereas rising against them causes division and the scattering of unity."

وَكَذلِكَ لا يَجُوزُ القِتالُ مَعَهُمْ لَمَنْ خَرَجَ عَلَيْهِمْ عَنْ ظُلْمٍ ظَهَرَ مِنْهُمْ، لِقَوْلِهِ ﷺ : فَإِذا أُمِرَ بِمَعْصِيَةٍ فَلا سَمْعَ وَلا طَاعَةَ

*"**<u>Likewise, it is impermissible to fight alongside them against those who rise against them due to oppression that has appeared from them</u>**, based on the saying of the Messenger ﷺ: "If you are commanded with disobedience, then there is no listening nor obedience."*

وَقالَ ﷺ:

لا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الخَالِقِ

"There is no obedience to the creation in disobedience to the Creator."

Khariji Tendencies

Imām Aḥmad ibn Naṣr al-Khuzāʿī

PGL: Do you know of a man named Aḥmad ibn Naṣr al-Khuzāʿī? As Ibn Kathīr mentions in *al-Bidāyah wa'n-Nihāyah*:

[106] Kitāb Sharḥ Ṣaḥīḥ al-Bukhārī by Ibn Baṭṭāl (5/126)

وَكانَ أَحْمَدُ بْنُ نَصْرٍ هذا مِنْ أَهْلِ العِلْمِ وَالدِّيانَةِ وَالعَمَلِ الصّالِحِ وَالاجْتِهادِ فِي الخَيْرِ، وَمِنْ أَئِمَّةِ الْمُسْلِمِينَ وَأَهْلِ السُّنَّةِ، الآمِرِينَ بِالمَعْرُوفِ وَالنَّاهِينَ عَنِ الْمُنْكَرِ[107].

"And Aḥmad ibn Naṣr was from the people of knowledge, religion, righteous deeds, and striving in good. He was from the Imāms of the Muslims and Ahl al-Sunnah, those who enjoined good and forbade evil."

وَكانَ مِمَّنْ يَدْعُو إِلَى القَوْلِ بِأَنَّ القُرْآنَ كَلامُ اللهِ مُنَزَّلٌ غَيْرُ مَخْلُوقٍ

"He was from those who called to the saying that the Qurʾān is the Speech of Allah, revealed and uncreated."

وَكانَ هارُونُ الواثِقُ مِنْ أَشَدِّ النَّاسِ فِي القَوْلِ بِخَلْقِ القُرْآنِ، يَدْعُو إِلَيْهِ لَيْلا وَنَهارًا، سِرًّا وَجَهارًا، اعْتِمادًا عَلَى ما كانَ أَبُوهُ الْمُعْتَصِمُ وَعَمُّهُ المأْمُونُ عَلَيْهِ فِي ذلِكَ، مِنْ غَيْرِ دَلِيلٍ وَلا بُرْهانٍ، وَلا حُجَّةٍ وَلا بَيانٍ، وَلا سُنَّةٍ وَلا قُرْآنٍ

"And (the ruler of his time) Hārūn al-Wāthiq was among the most staunch people in holding the belief that the Qurʾān is created. He called to it night and day, secretly and publiclyfirmly upon this belief just as his father al-Muʿtaṣim and his uncle al-Maʾmūn were upon—without any proof, evidence, nor any proof from Sunnah, or Qurʾān."

فَقامَ أَحْمَدُ بْنُ نَصْرٍ هذا يَدْعُو إِلَى اللهِ، وَإِلَى الأَمْرِ بِالمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالقَوْلِ بِأَنَّ القُرْآنَ كَلامُ اللهِ مُنَزَّلٌ غَيْرُ مَخْلُوقٍ، فِي أَشْيَاءَ كَثِيرَةٍ دَعا النَّاسَ إِلَيْها، فَاجْتَمَعَ عَلَيْهِ جَماعَةٌ مِنْ أَهْلِ بَغْدادَ، وَالْتَفَّ عَلَيْهِ مِنَ الأُلُوفِ أَعْدادٌ.

"So Aḥmad ibn Naṣr stood up, calling to Allah, to enjoining good and forbidding evil, and to the belief that the Qurʾān is the Speech of Allah, revealed and uncreated. In many matters(of good) he called the people to, and the people of Baghdad gathered around him in their thousands."

Until he said:

وَلَمَّا كانَ شَهْرُ شَعْبانَ مِنْ هذِهِ السَّنَةِ، انْتَظَمَتِ الْبَيْعَةُ لأَحْمَدَ بْنِ نَصْرٍ الخُزَاعِيِّ فِي السِّرِّ عَلَى القِيامِ بِالأَمْرِ بِالمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَالخُرُوجِ عَلَى السُّلْطانِ لِبِدْعَتِهِ

*"when it was the month of Shaʿbān of that year, **a pledge of allegiance was organised for Aḥmad ibn Naṣr al-Khuzāʿīin secret upon enjoining good, forbidding evil, and performing khurūj against the ruler due to his innovation** and his claim that the Qurʾān was created."*

PGL: What about someone who says we don't need to take the āḥād narrations—"nah, we're not obligated to take them"? What do you think their stance would be of him? Just food for thought.

This secret plan was eventually found out by al-Wāthiq. And this great Imām, Aḥmad ibn Naṣr al-Khuzāʿī, was brought forth amongst al-Wāthiq and his evil scholars. He was asked

[107] al-Bidāyah wa'n-Nihāyah (14/310–316)

about if the Qurʾān is the creation of Allah or not, and if people will see their Lord on the Day of Judgment. They were questioning his ʿaqīdah.

Of course, this great Imām answered truthfully and fulfilled his obligation in front of Allah. Al-Wāthiq then sought the advice of the evil scholars around him, and they gave him the verdict that his blood was ḥalāl.

وَلا حَوْلَ وَلا قُوَّةَ إِلَّا بِاللَّهِ

Al-Wāthiq then stood up, approached this great Imām, struck him on the shoulders, struck him on his head, and stabbed him in the stomach. This great giant fell.

رَحِمَهُ اللَّهُ تَعَالَى وَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Imām Aḥmad mentioned him one day and said:

رَحِمَهُ اللَّهُ
ما كانَ أَسْخاهُ! لَقَدْ جادَ بِنَفْسِهِ لِلَّهِ عَزَّ وَجَلَّ

<u>"May Allah have mercy on him—how excellent he was. He strove with himself in the Path of Allah."</u>

And Jaʿfar ibn Muḥammad al-Ṣāʾigh said:

أَحْمَدُ بْنُ نَصْرٍ الخُزَاعِيُّ حَيْثُ ضُرِبَتْ عُنُقُهُ، يَقُولُ رَأْسُهُ: لا إِلهَ إِلَّا اللهُ

<u>"When Aḥmad ibn Naṣr al-Khuzāʿī was struck on the neck, his severed head was saying: lā ilāha illā Allāh."</u>

وَقَدْ سَمِعَهُ بَعْضُ النَّاسِ، وَرَأْسُهُ مَصْلُوبٌ يَقْرَأُ عَلَى الجَذَعِ

"Some of the people heard it his decapitated head, whilst crucified on the trunk of the tree."

al-ʿAnkabūt 29:1&2

الٓمٓ
أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓاأَن يَقُولُوٓاءَامَنَّا وَهُمْ لا يُفْتَنُونَ

Alif, Lām, Mīm.
Do people think that they will be left to say, "We believe," and they will not be tested?